[9.]

THE Apostate Protestant.

A

LETTER

TO A

FRIEND,

OCCASIONED

By the late Reprinting of a Jesuites Book,

ABOUT

SUCCESSION

TO THE

Crown of *ENGLAND*,

Pretended to have been written by *R. Doleman.*

By *EDWARD PELLING*
Chaplain to His Grace the Duke of *Sommerset.*

The Second Edition.

My Son fear thou the Lord and the King, and meddle not with them that are given to Change, Prov. 24. 21.

LONDON,
Printed for *W. Davis*, at *Amen Corner*, and *J. Hindmarsh* at the *Golden Ball*, over against the *Royal Exchange*, in *Cornhil*, 1685.

THE

Apostate Protestant.

A

LETTER

TO A

FRIEND,

OCCASIONED

By the late Reprinting of a Jesuites Book,

ABOUT

SUCCESSION

TO THE

Crown of ENGLAND,

Pretended to have been written by R. Doleman.

By EDWARD PELLING,

Chaplain to His Grace the Duke of Somerset.

The Second Edition.

My Son, fear thou the Lord and the King, and meddle not with them that are given to Change, Prov. 24. 21.

LONDON,

Printed for W. Davis, at Anna Corner, and J. Hindmarsh at the Golden Ball, over against the Royal Exchange in Cornhill, 1685.

TO THE READER.

READER,

THis following Letter was Publiſhed, as you will find by the date of it, about three years ago; in the Heat of thoſe times, when 'twas a very dangerous riſque, becauſe 'twas accounted by ſome a very Criminal matter, for a Man to be zealouſly Faithful to the Intereſt of the Church, and Crown. I thought it reaſonable for me then to conceal my Name; not that I was either aſhamed of my ſelf, or afraid of thoſe who were concerned in this Letter; but becauſe no prudent Man did believe Mr. Tophams *Converſation to be ſo eaſie, or ſo cheap as to be deſirable; and it was at that time of the year, when I needed better Air, than what could be expected in ſo cloſe a place as S.* Stephen's *Chappel.*

To the Reader.

The occaſion of this Letter was a juſt Indignation wherewith I was moved, to ſee a Crew of Irreligious Wretches abroad in the World, under the Character of True Proteſtants, *driving on a baſe and wicked Deſign againſt the King, againſt the whole Royal Family, and againſt our Eſtabliſht Monarchy, by chaſing many inconſiderable People into a flaming zeal for the Bill of Excluſion. For thoſe Republicans who were the movers of the Faction, very well knew that by the ſame power which they pretended to have to diſpoſe of the Heir, they might pretend afterwards to have to Diveſt and Deſtroy the Poſſeſſor of the Crown; and for that reaſon their Politicks directed them to ſtrike firſt at the Duke, that at laſt they might the more eaſily come at the King.*

It may be true, what ſome forward and buſie Men did then Profeſs, that their ultimate end was the Preſervation of our Eſtabliſhed Religion, and that they ſaw no Deſign either againſt the Life, or againſt the Honour of his Majeſty. But though their eyes were blinded with an extravagant zeal and many violent Prepoſſeſſions, yet Impartial Men could even at that time of day, eaſily diſcover Infallible ſigns of an Horrid Conſpiracy againſt Both, however a Noble Peer and his Jeſuited Confeſſor endeavoured to Blaſt the Belief of a Proteſtant Plot.

There

There was one thing among a great ſtore, which to me ſeem'd a plain and unanſwerable Argument of a Damnable Conſpiracy (long before we heard the Story of the Rye-Houſe*) and that was, the prevalency of thoſe Jeſuitical Principles, which ſerved ſo effectually to raiſe and carry on the former Rebellion, and to drive the Beſt of Princes to the Scaffold.*

For of thoſe numerous Seditious Pamphlets that were written in theſe late times, there were very few, if any, but what did ſmell ſo rank of the Jeſuit, as if ſome body had gone over to Salamanca *and* St. Omers, *on purpoſe, that at his Return, he might Plague us with the very ſtrongeſt and moſt Peſtilent Infection.*

But when once I ſaw the Counterfeit Doleman *delicately re-printed by the Faction;* Doleman, *that was written in the days of Queen* Elizabeth, *to Exclude the whole Race of the* Stuarts; Doleman, *that was* Cromwell's, *and* Bradſhaw's *Goſpel; then I thought the Plot was ſo Ripe, that nothing was wanting but Opportunity of being Regicides again; eſpecially when the Kings Guards were complained of as a Grievance.*

To convince other Loyal Men of the Credibility of the intended wickedneſs, I looked again into ſome of the Principal of thoſe lewd Pamphlets, and compared them.

then with DOLEMAN; *and out of thoſe obſervations which were haſtily made, I drew a Parallell between that True Jeſuit, and thoſe True-Blew-Proteſtants: and ſo by way of Concluſion endeavoured to give plain Evidence of that Conſpiracy which ſince hath been abundantly proved even by the Confeſſion of Criminals: and if you read from pag. 52. to the end of this Letter, you will find more than Probabilities and Conjectures about this Matter.*

That I have now ſet my Name to this Letter, is partly to comply with the Book-ſellers deſires, partly to ſatisfie thoſe who are ſtill uncertain touching the Author of it; and chiefly to do right to that Loyal and Honeſt Church, whereof I am a Member, and a Clergy-Man.

For whereas ſome of late have of evil Deſign moſt unjuſtly repreſented divers of us (and my ſelf, among others of far greater conſideration) as if we repented of our former Zeal for the Succeſſion in the right Line, I think it neceſſary for me publickly to own whatſoever I have ſaid to ſerve the Succeſſion; and will preſume (without begging my Brethrens Pardon) to declare on their behalf too, that we ſtill act, and by the Grace of God are ſteadfaſtly reſolved to act upon the ſame Loyal Principles, wherewith we have hitherto endeavoured to ſeaſon the Kingdom; and are ready to ſerve our Prince and his Government with the

laſt

laſt drop of our Blood, to maintain his Rights, and the known Faith and Honour of our Church, which is ſuch an Eye-ſore to ſome, who make it their Trade to go about with Lies.

What Diſaffected and Baſe-Spirited Men may poſſibly Mutter and Repine at, we of the Eſtabliſhed Church of England *muſt think our ſelves obliged to Bleſs the good Providence of God for; that we have a King; a King, that is our Rightful as well as Supreme Lord; a King, the Son of that Royal Martyr, out of whoſe Loins I am perſwaded nothing that is evil can come; a King of thoſe Princely, and perhaps Unparallell'd Reſolutions, that we have reaſon to rejoyce in the hopes we have, of being not only a Quiet, but a Happy and Flouriſhing Nation under his auſpicious Government: So that we are ſo far from repenting of thoſe Services we have done his preſent Majeſty, that were we to engage again in the former Quarrel concerning his Intereſt and Rights, we would (were it poſſible) double our Affections for this Defender of our Faith, and bid Defiance to thoſe Hatreds, Scorns, Dangers, and Baſe uſages to which for our Fidelity to the Government we have been hitherto been notoriouſly expoſed by thoſe that are Enemies to our Monarchy.*

God

To the Reader.

God knows that I ſpeak not this out of a Principle of Vanity, but out of a deep and ſetled Sence of the Duty I owe the King and the Church: and if I can in any meaſure be Serviceable to both, it is the ſatisfaction which I earneſtly deſire to carry with me to the Grave.

March 19.
1685.

EDW. PELLING.

THE
Apoſtate Proteſtant,

SIR,

I Received your Preſent, and if I thank you for it, 'tis purely out of reſpects to the hand that ſent it; I mean a Book bearing this Title, *A Conference about the next Succeſſion to the Crown of* England, pretended to be written by *R. Doleman.* Yet conſidering what you write, that you was ſtartled and aſtoniſh'd to ſee in it ſuch *Horrid* and *Traiterous Aſſertions*, and Principles ſo *deſtructive* not of *Monarchy* only, but of *every* Form of *Government*; I am apt to miſtruſt that you parted with it chiefly out of *Fear* of keeping ſuch a *Lewd* and *Dangerous* Companion in your Cloſet, eſpecially ſince you confeſs, that 'twas brought to your hands as it were by *ſtealth*, being happily ſeized on by one of his Majeſties Officers. 'Tis a *dangerous* Book indeed, and without doubt is publiſhed and handed up and down to ſerve a *Turn* in theſe Tickliſh times, when ſome Ambitious men have taken Pepper in the Noſe, and to be Revenged for their diſappointments endeavour to make another ſtrong Paſs at our Government, and would fain hurl the world into Confuſion.

Since you have lodged the Knave with me, I'le take care that for me he ſhall not go abroad to do *miſchief*. But yet I cannot anſwer your Commands, unleſs I give you ſome account both of the *Author*, and the *Book*.

As for the *Author*; it was not *R. Doleman*, (that is but a *Counterfeit*) but *Robert Parſons* was his Name; a notorious and violent *Jeſuite* in the days of Queen *Elizabeth*; a fellow born *Fa. Watſons Quodlibets* Pag. 236. at *Stockerſey* in *Somerſetſhire*, and a *Baſtard* it ſeems: which poſſibly might be an Omen, that afterwards he would own for his *Mother* that Church which is an *Whore*, and (as much as in him lay) prefer *Ba-* *Id.* p. 109. *ſtards* to a *Crown*. A man of whom the Papiſts themſelves in thoſe days gave this Character, that he was *filius populi & filius peccati*; one born to be a *Plague* to the world, *reſtleſs, ſeditious, turbulent, cruel, imperious, treacherous*, and in a manner the very Epitome of all wickedneſs. *Id.* p. 217. They who knew him and his Dealings at *Oxford*, have told us, *how ſeditious, wanton, and factious this lewd Baſtards Converſation was, and how for his Libelling and other miſdemeanours he was thruſt out of* Baliol *College, having been ſo infamous there, being then Maſter of Arts, that they hiſſed him out with boo-bubs, and rung him out with Bells.*

In thoſe days, ſaith my Author, *England was made* *Id.* p. 309. *the main chance of Chriſtendom, the only Butt, Mark and White that was aimed at.* And indeed, ſuch was the ſtrength of the Romaniſts, their Conſpiracies ſo frequent, and their endeavours ſo great for a Succeſſor for their turn, that affairs were in a very uncertain and tottering condition; ſo *Id.* p. 305. that it was expreſly given out, *That England ſhould be made an Iſland of Jeſuites.* But to promote the Plot, none was more induſtrious than this *Parſons*. 'Twas *he* chiefly that wrought with *Pius Quintus* to excommunicate the Queen. 'Twas *He* chiefly that ſtirred up the King of *Spain* to invade our Country. 'Twas *He* chiefly that ſollicited her Majeſties Subjects to abandon their Allegiance. Nay, 'twas *He* chiefly that that occaſioned thoſe Severities the Government was forced to uſe upon the Papiſts: For the *Secular Prieſts* did acknowledge, that her Majeſty uſed them kindly for the ſpace of the firſt *Id.* p. 265. Ten years of her Reign, ſo that their *condition was tollerable, and in ſome good quiet*: It was the Principles and Practices of this *Parſons*, that were ſo injurious not only to our Religion, and our Government, but to the Intereſt even of his own

Party

Party too. You may take this Character, as I find it given (and very deservedly) by a Popish Priest then living.

"This (saith he) is that same *Parsons*, whom Pope, *Id.* p. 236.
"Prince and Peer with all true English hearts have
"cause to hate. This is he of whom his own General repor-
"ted, that he was more troubled with one English man, than
"with all the rest of his Society. This is he of whom Cardinal
"*Alan* held this opinion, that he was a man very violent, and of
"an unquiet Spirit, and of whom Mr. *Blackwell* (now his Darling)
"said, that his turbulent and lewd life would be a discredit to the
"Catholick Cause. In short, the general conceit of all that ever
"have throughly conversed with him, is this, that he is of a furi-
"ous, passionate, hot, cholerick, exorbitant working humour,
"busie headed, and full of Ambition, Envy, Pride, Rancour, Ma-
"lice and Revenge: Whereunto, through his latter Machiavilian
"Practices, may be added, that he is a most diabolical, unnatural,
"and barbarous butcherly fellow, unworthy the Name (nay, curst
"be the hour wherein he had the Name) of a Priest, nay, of a
"Religious Person, nay, of a Temporal Lay-man, Jesuit, nay, of
"a Catholick, nay, of a Christian, nay, of a Humane Creature;
"but of a Beast or a Devil; a violater of all Laws; a contemner
"of all Authority; a stain of Humanity, an Impostume of all cor-
"ruption, a corrupter of all Honesty, and a Monopoly of all
"mischief.

This was the *man*, Sir, whose Book you sent me; and had I never look'd into the Book, yet considering *who* and *what* the Author of it was, I could not but blush and be ashamed to think, that any in *our* days (especially Pretenders to the *Protestant* Religion) should be such *Enemies* to Truth, to Religion, *and* to Common Honesty, as to bring such a wicked mans Issue to light again, and to dress it and set it out afresh for a Tool. What good can the indifferent world conceive of them, who of all Principles, espouse the Principles of the *Jesuits*, who are the *worst* of Papists; and of *them*, do especially Admire and Recommend to our reading the Writings of this *Parsons*, who was one of the *worst* of all Jesuites?

As touching the *Book* it self, Sir, there are divers things which are worthy your observation, and which may be of good use to you, and to every man in these times who is a zealous, impartial, and honest-hearted Protestant.

First, That it is ſo full of Principles that are apparently falſe, peſtilent, and ſcandalous, that in Queen *Elizabeths* days when it was firſt Printed, it did not only exaſperate our Engliſh Government, but did likewiſe give ſuch offence to the very Popiſh Faction, that ſeveral of them wrote Books on purpoſe in confutation of this Counterfeit *Doleman*, ſo aſhamed they were of it: Nay, *Parſons* himſelf finding his *Party* ſo offended, and *himſelf* ſo rated and condemned upon the coming out of this Book, though he was ſhameleſs enough, endeavoured nevertheleſs to ſhift and waſh his hands of it, as if he had not been the Author of it, though 'twas notorious that he was.

Quodlibet, p. 286.

Secondly, 'tis to be noted that in the fatal year 1648, when that bleſſed Martyr King *Charles* the Firſt was ſo barbarouſly Murdered, the ſeveral Articles brought in charge againſt him were all grounded upon Principles taken out of this Jeſuites Book; nay, a great part of the very *Book it ſelf* (ſo much as ſerved the turn of thoſe curſed Regicides) was *Reprinted* under another counterfeit Title, viz. *Several Speeches delivered at a Conference, concerning the power of Parliaments to proceed againſt their Kings for miſgovernment.* They were forced to be beholden to this Jeſuite for Principles to defend that Unnatural War, and that Unjuſt Sentence: For could the Proteſtant Religion (which they pretended to maintain) have born them out, it is not credible, they would have brought upon themſelves ſo much Infamy, by raiſing up a Jeſuites Ghoſt to ſpeak for them. The ſending of that Book abroad, did clearly demonſtrate what they and their deſigns were.

And I would fain know, whether an unprejudiced man will not conclude, that there is ſome ugly deſign on foot now, when this very Book is brought upon the Stage *again?* For, you muſt obſerve, in the next place, that the Preſent you ſent me, is the very *ſame* Book, now lately Printed the *Third* time; the very *ſame* Book, that was firſt intended to tear the Government into pieces, and to turn this Land into a field of Bloud: the *ſame* Book, that laid the foundations of the late Rebellion: the very *ſame* Book, that ſerved to bring the beſt of Kings to the Scaffold: the very *ſame* Book, that helped them to juſtifie that villanous and moſt horrid Fact. And what can we gather hence, but that ſome extraordinary Intrigue

Intrigue is in hand, which needeth the help of this old Jeſuit again? There are ſo many Knaves in the world already, that men need not fetch Father *Parſons* from the dead, only for a ſhew: And the world is ſo abundantly ſtockt with Books, that *Doleman* would not have been Re-printed for nothing.

For, be pleaſed to obſerve too, what the ſtate of Affairs was then, in the days of Queen *Elizabeth*, when this Book was publiſhed firſt under that Title. A zealous and wiſe Proteſtant Monarch was then Reigning; but ſhe being not likely to have any Iſſue, the diſcourſes of men were (as they are now) about the *Succeſſion*. *James* King of *Scotland* was the next Heir by Bloud, but his Religion did not pleaſe the Jeſuits.

For this reaſon they laid their Noddles together, to defeat him of the Crown, if it were poſſible; and that matchleſs man at miſchief, Father *Parſons*, wrote (among other Books) this, which he called by the name of *Doleman*: wherein he indeavoured to perſuade the World, *that all Monarchies are de jure* Elective, and that Proximity of Bloud was not ſufficient to intitle any man to the Imperial Crown of *England*, without the *Peoples Choice*, *Approbation*, and *Conſent*, (which by reaſon of the Numbers, Intereſt, and Policy of the Papiſts *then*, he did hope would never be given to King *James*.) As the ground of all this, he had the confidence to place the Plenitude of power, and all Abſolute Soveraignty in the hands of the People; ſo that (according to his Principle, owned in this *Doleman*) the Commonwealth may Lawfully and at their pleaſure fore-cloſe and hinder the next Heir, if on the account of his Religion, or in any other Reſpect, they judg him unfit to Succeed; nay, that they may, without ſin, Depoſe and Deſtroy a Prince, though actually *veſted* and *poſſeſt* of the Throne, if in the adminiſtration of the Government he anſwer not that Truſt, which was repoſed in him by his Lords and Maſters, the People. In fine, He told the Queens Subjects, that the Deſcent and Diſpoſal of the Crown did depend wholly upon their pleaſure, and that they had an unlimited power at any time to determine upon this or that form of Government, and might alter it when they thought fit, and chuſe whether they would have a King, or no, and turn the Monarchy into an Ariſtocracy, or Democracy, as they ſaw occaſion, and judged it beſt.

By

By theſe Popular Principles, this Jeſuit and the reſt hoped to ſerve theſe Ends; either to prevent the Succeſſion of the King of *Scots*, (which was the firſt and Grand deſign) or in caſe he ſhould Succeed, to prepare a ready way to Ruine him, and indeed to ruine his Family too, and to ſubvert his Government, if they did not anſwer the expectations of the Church of *Rome*. Nor did they fail of their ends in *every* particular. For though King *James* came peaceably to the Crown, yet theſe Principles did work ſo powerfully, that they laid Barrels and Trains of Gunpowder under the Parliament Houſe, and afterwards made ſtirs in the Parliament it ſelf, and in Forty One raiſed a Bloudy and Unnatural Rebellion, and in the end changed the Government into a Republick, and cauſed the Monarch and the Monarchy to be cut off together. *Hæc Ithacus voluit*; theſe were the natural effects of this Book, called *Doleman*, which ſome now have thought convenient and neceſſary for their Turns to ſet out again in a new and more poliſh'd Edition.

Theſe things being obſerved touching the Author, and of the Deſign in Printing and Reprinting of this Book, I cannot fancy my ſelf to have paid you all thoſe Reſpects which are due from me, till I take a few ſteps further, and ſhew you a little, firſt, what Uſe hath been made of this Book and theſe *Dolemanian* Principles of late; and then what thoſe Reaſons are on which theſe Principles are founded. For affairs are Uncertain now, as they were when theſe Principles came firſt into the world: The Book is admirably well Calculated for our Meridian (otherwiſe it might have lain ſtill in the dark, and no more regarded than an Almanack out of date:) Methinks I ſee in it ſome of *Lilly*'s Prognoſticks, or Hopes at leaſt, of ſome change of weather: and therefore 'tis neceſſary, that to preſerve our Peace and good Government, we look a little into the Nature and Strength of the aforeſaid Principles.

And the rather, becauſe I ſee they are very Pleaſant and Taking with the People; their bare Popularity, though they have no Reaſon or Senſe, is enough to recommend them to the favour and kind embraces of the Vulgar, who love dearly to be medling with Government, and cannot but be Tickled at Heart when they are told, that they have a Soveraign Power in them which they did not dream of, that they can Make and Unmake Kings, that Crowns

and

and Sceptres lie at their Worships feet, that Princes muſt make court to them for Succeſſion, and that they can, if they will, bar them out, and come like the Tribunes of the People of *Rome*, with an uncontroulable *Veto*. Theſe are fine and delicate Doctrines, and beyond the Fawnings of ſome others, who tell us, to pleaſe us, that we have power to chuſe all our Biſhops; though I confeſs we may think it fitting, that we ſhould have power in *both* points, as well as in *one*; and as the world goes, Kings and Biſhops may well expect to fare *alike*.

But in good earneſt, Sir, I am grieved at Heart (and 'tis enough to raiſe the Indignation of every Honeſt man) to find, that ſo many among us do *inconſiderately* (not to ſay, maliciouſly) run altogether upon this Jeſuits Principles, and that in *theſe* times, when we are all ſo afraid of Popery, that one would think we ſhould be moſt eſpecially afraid of Jeſuitiſm. Yet if you pleaſe to give your ſelf the trouble to peruſe thoſe ſeditious Pamphlets which have been publiſhed of late, you will find what I note to be true; that generally they borrow large portions out of this moſt wicked Libel, written by a moſt wicked Wretch, on purpoſe to *ruine* the intereſt of the Proteſtant Cauſe: Nay, that the Authors of them have ſo exactly followed the Scope, the Tenents, the Arguments, the Examples, and the very Phraſe (many times) that we may well believe they had old *Doleman* open before them as they were writing.

I ſhall give you Proof and Inſtances of this by and by. In the mean while we may conclude, that theſe men were not ſo ſtraightned, as to be Conſtrained to do this. For they might have been abundantly furniſhed with Anti-Monarchical and Republican Principles out of other Authors, ſuch as [a] *Fickleria*, [b] *Stephanus*, *Junius Brutus*, *Knox*, and ſome more of that Age, who were main good Friends to the Jeſuits in this point. But becauſe Fa. *Parſons* hath made great Improvements of thoſe Principles which others had vended a little before, and becauſe his great deſign was to bar all Succeſſion to the Crown of *England* by Natural Deſcent and Inheritance, and to that end hath uſed all the moſt plauſible Arguments; and becauſe all this is ſerviceable to the Deſigns of ſome Now, who conſider

[a] *De jure Magiſtrat. in ſubdit.*

[b] *Vindiciæ cont. Tyran.*

more

more what is Expedient than what is Juſt, therefore they do willingly chuſe to make this Author (though a Jeſuit) their Guide, and do take all their Meaſures from this Libel, rather than others.

How they will anſwer this to God, to their own Conſciences, and to the ſober World, I do not know; but that the Truth of what I ſay may be manifeſt, I ſhall inſtance in ſome of the Principal Pamphlets, which have been written of late.

And I ſhall begin with that which hath made the greateſt Noiſe, *viz.* the *Hiſtory of Succeſſion*, which the Author ſaith is *Collected out of the Records, and the moſt Authentick Hiſtorians*. But had he ſaid, *Collected out of Doleman*, he had ſpoken a more Ingenuous Truth, than perhaps he hath told us in the whole Book beſides. For, though he hath adorned his Margin with divers Quotations out of Records and Authors, (which I ſuppoſe he conſulted to conceal his Theft, or to put a fair Colour upon it at leaſt) yet the Matter is taken out of that Authentick Hiſtorian, *Doleman*. However he came by the Fringe and the Lace, 'twas his Friend, honeſt Fa. *Parſons* that furniſh'd him with the Stuff.

I do not intend to examine the Candour, the Sincerity, or the Logick of this Collector, becauſe it is a thing beſides my Purpoſe, and for the conſideration of thoſe things I refer you, Sir, to that Learned and Solid Anſwer called, *The great Point of Succeſſion diſcuſſed*, &c. and to that excellent Tract entituled, *Religion and Loyalty ſupporting each other*. For my buſineſs is only to ſhew matter of Fact, that this Collector hath filch'd his Pamphlet out of that Jeſuit, who to cheat the world gave himſelf the Surname of *Doleman*.

In this bleſſed Hiſtory we are to conſider, firſt, the Deſign; Secondly, the Principles of the Author; And thirdly, the Examples he uſeth to ſerve his Ends.

I. Now the Deſign is to prove, that the Government of *England* is not a ſetled Hereditary Monarchy; that Succeſſion is not Title enough to make the next Heir King, but that the Election of him ought to be before his Coronation; that the Succeſſion is wholly under the Controul of Parliament, and that they can limit it, and ſubject it to Conditions, and alter the Courſe of it as they pleaſe.

Now,

Now, this is the very Sum of the First, and the sixth Chapter in *Doleman*, Part. 1. For in the first Chapter he tells us, "That Succession to Government by nearness of Bloud is not by Law of Nature or Divine, but only by Humane and Positive Laws of every "particular Commonwealth, and consequently may upon just causes be altered by the same, *pag.* 1." And in the sixth Chapter he affirms, "That though Priority and Propinquity of Bloud in Succession, is greatly to be honoured, regarded, and preferred in all "affairs of Dignity and Principality, yet are we not so absolutely "and peremptorily bound thereunto always, but that upon just and "urgent occasions that course may be altered and broken, *pag.* 104. He founds Regal Power in Succession and Election both, *pag.* 105. And being to answer that Question, What interest a Prince hath by Succession alone to any Crown, before he be Crowned or Admitted by the Commonwealth? He saith, "That an Heir Apparent before "his Coronation and Admission by the Realm, hath the *same* (and "no more) *interest* to the Kingdom, which the King of *Romans*, "or *Cæsar* hath to the *German* Empire after his Election and before he be Crowned; and to use a more familiar Example to "to Englishmen, as the Mayor of *London* hath to the Mayoralty, "after he is chosen, and before he be admitted, or have taken his "Oath. For as this man in rigour is not truly Mayor, nor hath his "Jurisdiction before his Oath, and Admission, nor the other is properly Emperour before he be Crowned, so is not an Heir Apparent "truly King, though his Predecessor be dead, until he be Crowned "and admitted by the Commonwealth, *pag.* 106. In fine; He is "Positive, that Heirs Apparent are not true Kings, until their "Coronation, how just soever their Title of Succession otherwise "be, and so, that no Allegiance is due unto them before they be "Crowned, *pag.* 108.

To make these things out, is the Grand Design of Father *Parsons*, and his Plagiary, the Author of this History of Succession. And though you well know, that all this is contrary to the Laws of our Realm, which recognize all Succession to this Crown to be by Inheritance, and allow of no *Interregnum*, but say, that the King never dieth, because the next Heir is actually King that very minute after the breath of his Predecessor is gone; yet you see, how closely this Collector hath followed the steps of *Doleman*, all our Laws to the contrary notwithstanding.

II. As touching this Collectors Principles. 1. He is clearly of opinion, "That the Commonwealth hath Power to *change* the direct "order of Succession, for otherwise the Government would want "power to defend it self, by making such alterations as the variety "of Accidents in several Ages may make absolutely necessary, *p.*15. "That in Parliament a Supreme Uncontroulable Power is lodg-"ed, *Ibid.* That a *Nation* (in excluding a Successor) *is to be* ex-"cused for executing Justice Summarily, and without the Tedious "Formalities of Law, when the necessity of things requires "haste, *pag.* 19. And that the People are bound in Conscience to "*obey* (the Parliaments) *Laws*, and must not pretend to enquire whe-"ther they were made upon just grounds, *ibid.*

Now such simple men as you and I, have ever thought, and do think still, that all Humane Power is subordinate to Gods, under the Correction of it, and Controulable by it: That Law-givers ought to take their measures according to the rules of natural Justice, and Equity; That mens Laws do not oblige, if they be contrary to the Laws of God or Nature; That Parliaments have not that Power, which *Bellarmine* (another Jesuite) gives the Pope, to make Good Evil, and Evil Good; That common Honesty ought to Govern the whole world; That Necessity cannot be pretended to justifie an Evil Action; that no Commonwealth hath a Sovereign Power over the Commands of God and Nature; and that divers Statutes and Acts have been judged *ipso facto* void, and without need of Repealing, being contrary to Divine or Natural Laws.

But you see, that this Collector is of another Faith, telling us, "That a Commonwealth can do any thing, what they please, "without any Controul. But the reason is, because he takes Father *Parsons* for his Great Apostle. For he, speaking of a Commonwealths Power to Exclude a Successor, though contrary to the ordinary course of Law, saith, "That our Common Law must "needs have further consideration then of the bare Propinqui-"ty of Bloud only, for that otherwise it would be a very imperfect "Law, that hath not provided for accidents so weighty and im-"portant, as these are, for saving and conserving of our Com-"monwealth; *Preface to Doleman, pag. penult.* These are the words which the Collector hath in a manner Transcribed and copied out.

More-

Moreover the Jesuit tells us, "That the Commonwealth hath Authority to judge of the Lawfulness of the Cause (for putting back the Prince;) That God doth allow for a just and sufficient cause in this behalf, the only Will and and Judgment of the Weal Publick it self: And seeing that they only are to be Judges of this case, we are to presume, that what they determine is Just and Lawful for the Time; and that they being Lords and Owners of the whole business, it is enough for every particular man to subject himself to that which his Commonwealth doth in this behalf, and to obey simply without any further inquisition, &c. *pag.* 159, 160. *part.* 1. Now do but compare this passage in *Doleman* with that cited above out of the History of Succession, and judge whether this Jesuit was not that Collectors Guide.

Though 'tis hard that the same men should be Parties and Judges too.

2. Another of the Collectors Principles is this, "That though Government is of Nature, and derived from God; because nothing is more Natural in man than the Desire of Society, and without Government Society would be intolerable; yet it cannot be proved from hence that the Government cannot be moulded into several Forms, agreeable to the Interest and dispositions of several Nations, and may not be varied from time to time, as occasion requires, by the mutual consent of the Governours, and of those who are Governed, *pag.* 16.

This is right Father *Parsons* all over, and so exactly, that as I was comparing the Books, I was like to have *mistaken Doleman* for the History of Succession. For thus saith the Jesuit, "Albeit Sociability or Inclination to live together in company, man with man, be of Nature, and consequently also of God, that is Author of Nature; and though Government in like manner, and Jurisdiction of Magistrates (which doth follow necessarily upon this living together in company) be also * of Nature, yet the particular Form or manner of this or that Government, in this or that Fashion, as to have many Governours, few, or one; or that they should have this or that Authority, more or less, for longer or shorter time,

* *For without Order there is nothing else to be hoped, but Horrour and Confusion,* Doleman, Part. 2. *p.* 1.

" or be taken by Succeſſion or Election, themſelves and their Chil-
" dren, or next in Bloud, all theſe *things* (ſaith the Jeſuit, agree-
" ably to the Collector) *are not by Law* either Natural or Divine,
" but they are ordained by particular poſitive Laws of every Coun-
" try; *Doleman, part.* 1. *cap.* 1. *pag.* 2,3. I have ſeen many an *Har-
monia Evangelica*; but never ſhall I ſee a fairer *Harmonia Politica* than
between theſe two Brethren in iniquity, *Parſons* and the Collector
of the Hiſtory of Succeſſion.

3. Eſpecially if we add *another* Principle of his, *viz.* that it is
no matter of what Stock or Lineage a Succeſſor to the Crown is,
or whether next Heir or not, if he doth but paſs for one that Pro-
miſeth well, and is likely to make a good King. And to let us
know his mind in this, he tells us a remarkable Story, which I beg
of you, Sir, to obſerve, becauſe it is word for word in *Doleman*.
" I cannot (ſaith our Collector) forbear reciting the Speech, which
" Embaſſadours ſent from the States of *France*, made to *Charles* of
" *Lorrain*, when they had ſolemnly rejected him (though he was
" Brother to *Louys d' Outremer*, and next Heir to the Crown) and
" had Elected *Hugh Capet* for *their King*. They told him, that
" every one knew that the Succeſſion to the Crown of *France* be-
" longed to him, and not to *Hugh Capet*. But yet (ſay they) the
" very ſame Laws which give you this right of Succeſſion, do judg
" you alſo unworthy of the ſame; for that you have not hitherto
" indeavoured to frame your manners according to the Preſcript of
" thoſe Laws, nor according to the Uſages and Cuſtoms of your
" Country, but rather have allyed your ſelf with the *German* Nati-
" on our old Enemies, and have loved their vile and baſe manners.
" Wherefore ſeeing you have forſaken the ancient virtue and ſweet-
" neſs of your Country, we have alſo forſaken and abandoned you,
" and have choſen *Hugh Capet* for our King, and put you back;
" and this without any ſcruple of Conſcience at all, eſteeming it
" better and more juſt to live under him, enjoying our ancient
" Laws, Cuſtoms, Priviledges, and Liberties, than under You, the
" Heir by bloud, in oppreſſion, ſtrange Cuſtoms and Cruelty. For
" as thoſe who are to make a Voyage at Sea, do not much conſider
" whether the Pilot be Owner of the Ship, but whether he be
" Skilful and Wary, ſo our care is to have a Prince to govern us
" gently and happily (which is the End for which Princes were
" appointed)

" appointed) and for theſe ends we judge this man fitter to be our " King. *Hiſt. of Succeſſion, pag.* 15.

There is a *miſtake* in this Story: for *Charles* of *Lorrain* was *Son* to one *Lewys*, and *Uncle* to another. However thus our Collector ſets it down, and quotes *Gerard* for it, when he ought (but that he would not betray himſelf) to have quoted his Father *Parſons*, who relates the ſame Story in the ſame words, and directed him to *Gerard*.

I think it not amiſs (ſaith the Jeſuit) to put down here ſome part of the Oration or Speech, which the Embaſſadors that were ſent from the State of *France* unto *Charles* of *Lorrain*, after their Election of *Hugh Capet*, and *Charles's* Excluſion, did uſe unto him in their names, which Speech *Gerard* doth recount in theſe words: Every man knoweth (Lord *Charles*) that the Succeſſion of the Crown of *France*, and ſo on, to the very Similitude of the Pilot, which our Collector uſeth, being of the ſame mind with the Jeſuit, who ſpeaking of a Succeſſor to the Crown of *England*, ſaith, " I for my part do feel my ſelf much of the *French* opinion before " alledged, that ſo the Ship be well and happily guided, I eſteem " it not much important of what Race or Nation the Pilot be. *Doleman. Part.* 1. *Cap.* 8. *Pag.* 139, 140, 143.

Father *Parſons* moreover obſerves, " That this " *Hugh Capet* had that Surname given him when " he was a Boy, for that he was wont to ſnatch " away his Fellows *Caps* from their heads, whence " he was termed *Snatch-cap*, which ſome did in- " terpret as an Abodement that he would alſo " alſo ſnatch a Crown from the true Owners head in time, as " afterwards it fell out. But this our Collector would take no notice of, leſt *Hugh Capet* ſhould be lookt upon as an Uſurper, as indeed he was, notwithſtanding the Election and Approbation of the Realm.

For remarques upon this Story ſee the Anſwer to the Hiſtory of Succeſſion, p. 25.

4. It is an avowed Principle in *Doleman*, that 'tis both ſinful in an high degree, and againſt all Wiſdom and Policy to ſuffer a Prince of a contrary Religion to come to the Crown. *Part.* 1. *Cap.* 9.

And thus much our Collector inſinuates, when he ſaith, He will not diſpute how far the difference of Religion, which will alſo neceſſari-

neceſſarily draw on a change of the Gocernment, doth juſtifie men in ſeeking to preſerve the two deareſt things on earth in an orderly and lawful way. *Pag.* 19.

5. But he doth *confidently inſiſt* on this, that the Crown is not a bare Inheritance, but an Inheritance accompanying an Office of Truſt, and that if a mans defects render him uncapable of the Truſt, he has alſo forfeited the Inheritance. *ibid.*

This, if it be true, equally holds againſt the King himſelf, as well as againſt his Heir. For faileur in point of Truſt may be (and has been) pleaded, for the Depoſing of the King, as well as for the Excluſion of his Succeſſor. And ſo *Parſons* reckons; who affirms likewiſe, that the Princes power is *Poteſtas Vicaria*, or *delegata*, that is to ſay, a Power *delegate*, or by *Commiſſion*, *given* (by the Commonwealth) with ſuch *Reſtrictions*, *Cautels*, and *Conditions*, as if the ſame be not kept, but wilfully broken on either part, then is the other not bound, &c. *Doleman*, *part*, 1. *Cap.* 4. *pag.* 59. And from this Principle he concludes, that even a true King may be *depoſed* when he anſwers not that Truſt which the People hath repoſed in him: *Id. part.* 2. *pag.* 48. *cap.* 4. This Jeſuitical Doctrine did not long ago coſt one of our Kings his Throne and his Life too; I pray God it may not be ſo chargeable to another; but 'tis *ominous*, when Pretending Proteſtants will be nibling at ſuch Jeſuitical Principles, which under colour of keeping back an Heir, naturally and neceſſarily ſtrike at the very Crowned Head.

III. Having hitherto inſtanced in ſome of this Gentlemans Principles, to ſhew you that he hath carefully written after the vileſt of Men, and the worſt of Books, I ſhall now for your further ſatisfaction inſtance in thoſe Examples which he makes uſe of (and hath borrowed out of *Doleman*) to prove, that Succeſſion to the Crown (and even to the Crown of *England*) dependeth upon the Pleaſure and Courteſie of the People.

If you compare the Hiſtory of Succeſſion with this Book of the Jeſuit *Parſons*, you will find it to be nothing but a little Improvement of the eighth Chapter of *Doleman*, *Part.* 1.

For that Jeſuit and this Collector undertaking to prove, that the Commonwealth hath power to alter Titles of Succeſſion, as publick Neceſſity or Utility ſhall require, do both of them ſhew, what the Realm of *England hath* done, and what Alterations they

have

have made *formerly*, and their Inſtances are *alike*, as you may ſee by caſting your Eye upon the two following Columns, (for it will not be amiſs to ſet the Thief juſt over againſt the Knave.)

Thus ſaith *Doleman*, the Jeſuit.

King *Egbert* came to the Crown by Election, though he were not next by propinquity of Bloud, *Doleman, pag.* 144.

Athelſtan, illegitimate Son to to King *Edward*, was preferred to the Crown before his two Brothers, the Princes Legitimate. *Id. pag.* 145.

King *Edmond* left Two Lawful Sons, but for that they were young, they were both put back by the Realm, and their Uncle *Eldred* was preferred before them. *Id. p.* 146.

Canutus was admitted for King of *England* by the whole Parliament and conſent of the Realm, *Id. p.* 149.

After the death of *Canutus*, all the States of the Realm met together at *Oxford*, to conſult whom they ſhould make King, and at laſt by the more part of voices was choſen *Harald*, the firſt Son of *Canutus* by a Concubine, &c. *Id. p.* 149.

And thus ſaith the Collector of the Hiſtory of Succeſſion, the Proteſtant.

Egbert himſelf, the firſt Engliſh Monarch, came to the Crown not by Succeſſion, but Election, being no ways related to *Bithricus*. *Hiſt. of Succeſſion. Pag.* 1.

Athelſtan, though a Baſtard ſucceeded his Father, and was Preferred to his Legitimate Brothers, *Id. pag.* 1.

Eldred, the younger Brother of King *Edmond*, was advanced to the Throne, though the deceaſed Prince had two Sons. *Id. ibid.*

Canutus had ſo great an Intereſt, that by an unanimous conſent, in a full Council, he was Elected King, *Id. pag.* 2.

Immediately upon the death of *Canutus*, there was aſſembled at *Oxford* a great Council to determine, who ought to ſucceed, and *Harald Harefoot*, *Canutus* his Baſtard, was Elected, &c. *Id. p.* 2.

After

Doleman.

After the death of *Harald*, *Hardicanutus* was received with the great good will of all, and by common consent made King, *Id. p.* 150.

Hardicanutus being dead, the States of the Realm determined to chuse *Alured* for their King, *Id. ibid.*

Alfred being traiterously murdered by Earl *Godwin* of *Kent*, Prince *Edward* was chosen King, *Id. ibid.*

Nor had the State herein any respect to antiquity of Bloud, for that before *Alfred* were both his own elder Brother Prince *Edward*, and before them both were *Edmond* and *Edward*, the Children of their elder Brother *Edmond Ironside*, *Id. ibid.*

The Confessors Title by Succession cannot be justified, for that his eldest Brothers Son was then alive, to wit, Prince *Edward*, who in this Kings Reign came into *England*, and brought his Wife and three lawful Children with him. But yet was not this good King *Edward* (the Confessor) so scrupulous, as to give over his Kingdom to any of them, or to doubt of the right of his own Title, which he had by Election, *&c. Id. p.* 151.

Hist. of Succession.

Harald died in the fifth year of his Reign, and then the People were content to accept of *Hardiknute* for their King. *Id. p.* 2.

After the death of *Hardiknute* the People proceeded to elect *Alfred*, *Id. ibid.*

Alfred being murder'd by the treachery of Earl *Godwin*, they chuse his Brother *Edward*, commonly called *Edward* the Confessor, *Id. ibid.*

Nor were these Elections of theirs made with any respect to nearness of Bloud; for *Edmond Ironside*, their Elder Brother, had a Son then alive, whose name was *Edward*, *Id. ibid.*

And though this *Edward* had an undoubted Title to the Crown, if Proximity of Bloud could have given it, yet the Confessor was so far from suspecting any danger from such a Title, as that he invited his Nephew into *England*, and welcom'd him when he came with the greatest expressions of Joy, and entertain'd him with the greatest confidence, *Id. ibid.*

This

Doleman.

This King *Edward* being dead, *Harald*, Son of Earl *Godwin*, had alſo the approbation of the Realm to be King, *Id. p.* 152.

All this is before the Conqueſt; but if we ſhould paſs any further down, we ſhould find more Examples than before, *viz.* of Kings made in *England*, by only Authority and Approbation of the Commonwealth, contrary to the ordinary courſe of Lineal Succeſſion by Propinquity of Bloud, *Id. p.* 153.

After the Conquerors death, *William Rufus* was choſen King, though younger Brother to *Robert* Duke of *Normandy*, to whom the moſt part of the *Realm* (he means the *Normans*) *was* inclined, to have given the Kingdom preſently, as due to him by Succeſſion, notwithſtanding his Fathers Will to the coutrary, *Id. p.* 153.

By like means got *Henry* his younger Brother the ſame Crown afterward, to wit, by fair promiſes to the People, *&c. Id. p.* 154.

King *Henry* dying left a Daughter behind him named *Maud*, which being married firſt to the Emperour *Henry* V.

Hiſt. of Succeſſion.

Nor had the People any regard to this Royal Bloud upon the death of the Confeſſor, but elected *Harald*, the Son of Earl *Godwin*, *Id. p.* 2.

Theſe few, among many other inſtances which may be given, will ſhew plainly enough, how men intituled themſelves to the Crown in thoſe days, and that then it was no ſtrange thing to hear of a Parliaments medling with the Succeſſion. —— Let us go on more particularly to obſerve, what has been done ſince the Conqueſt, *Id. ibid.*

William Rufus had the conſent of the Nobles and wiſe men for his Title; and the Engliſh Intereſt was ſo great at that time, that it kept the Crown upon *William Rufus*'s head, in ſpight of all that the *Normans* could do in the behalf of *Robert*, though they univerſally joyn'd with him, *Id. p.* 3.

It was by the full conſent and Counſel of the whole body of the Realm, that the Conquerors Third Son *Henry* was Elected for their King, *Id. p* 3.

King *Henry* died, leaving no Iſſue but *Maud* his Daughter, who had been married to the Emperour, and afterward to

he died without Iſſue, and then was ſhe married again the ſecond time to *Geoffry Plantaginet*, Earl of *Anjou*, to whom ſhe bare a Son, named *Henry*. — But for that *Stephen*, Earl of *Bologn*, was thought by the State of *England* to be more fit to govern, he was admitted, and *Henry* put back, *Id. p.*154.

The States ſome years after in a Parliament made an agreement, that *Stephen* ſhould be lawful King during his life only, and that *Henry* and his Offſpring ſhould ſucceed him. *Id. p.*155.

After King *Richard*, *John*, younger Brother to *Richard*, was Admitted and Crowned by the States of *England*, and *Arthur* Duke of *Britain*, Son and Heir to *Geoffry* (that was Elder Brother to *John*) was againſt the ordinary courſe of Succeſſion Excluded, *Id. p.*155.

Geoffry Plantagenet, Earl of *Anjou*. No diſpute can be made, but that ſhe had all the right which Proximity of Bloud could give; yet *Stephen*, Earl of *Bologn*, ſtept in before her, and prevail'd with the Eſtates of the Realm to Elect him King, *Id. p.*3.

Afterwards *Stephen* came to an Agreement with the Empreſs and her Son, and a Parliament (who alone could give a Sanction to ſuch Agreement) was aſſembled to confirm it, and then *Stephen* publickly adopts *Henry* for his Son, and with their full conſent declares him his Heir, and with the ſame conſent *Henry* gives *Stephen* the name of Father, and agrees that he ſhould continue to be King during his Life, *&c. Id. p.*4.

Richard dying without Iſſue, *Arthur* (Son of *Geoffry* Duke of *Britain*,) the next Heir to the Crown ought to have Succeeded. But *John*, younger Brother to *Richard*, without regarding this divine right of his Nephew, applies himſelf to the People for a more ſure, though but a Humane Title, who being ſummoned together Elected him King, *Id. p.* 5.

Some

Doleman.

Some years after, when the Barons and States of *England* misliked utterly the Government and Proceeding of this K. *John*, they rejected him again, and chose *Lewis* the Prince of *France* to be their King, and did swear Fealty to him in *London*; depriving also the young Prince *Henry*, King *John*'s Son, that was at that time but eight years old, *Id. p.* 156.

Upon the death of King *John*, the People recalled again their former Sentence, and admitted (Prince) *Henry* to the Crown, by the name of King *Henry* the Third, and disanulled the Oath of Allegiance made unto *Lewis* Prince of *France*, *Id. p.* 156.

Hist. of Succession.

When King *John* gave over to dissemble his Nature, and went about to change his Religion, and discovered himself not to be that worthy man, which the People supposed him to have been, they remember'd whence he derived his Title and proceeded, upon the same reason they had chosen him, to make a new Election, chusing *Lewis* Son of *Philip* King of *France*, who coming to *London*, was there Elected, and Constituted King, *Id. p.* 5.

Observe, that the power of Deposing a King naturally follows from the Doctrine of the Peoples power to chuse one.

King *John* hapning to die very opportunely, the Great men of the Kingdom were called together, and Prince *Henry* then an Infant, placed in the midst of them; and the whole Assembly cried out unanimously, *Fiat Rex*; and accordingly they Crowned King *Henry* the Third, and soon after compelled *Lewis* to renounce all pretences to the Crown, *Id. p.* 6.

The Jesuit *Parsons* goes no further upon particulars, in *Chap.* 8. *Part.* 1. than *Henry* the Third. But saith, Should we enter into the contention about the Crown, between the Two Houses of *York* and *Lancaster*, which took their beginning from King *Henry*

the Third) we ſhould ſee plainly, that the beſt of all their Titles, after the depoſition of King *Richard* the Second, depended on the Authority of the Commonwealth; for that as the People were affected, and the greater part prevailed; ſo were their Titles either allowed, confirmed, altered, or diſanulled by Parliaments; *Cap.* 8. *Part.* 1. *Pag.* 156.

This hint the Collector of the *Hiſtory of Succeſſion* took to proceed upon more particulars ſtill, and pickt them up and down out of other places in *Doleman*, to which Book he was mainly beholden for the Hiſtory of the Pretences, Claims, Titles, and Fates of thoſe Princes he names ſince *Henry* the Third.

The doubt, whether *Edward* the Firſt, or his Brother *Edmond* were the Elder, he fetcht clearly out of *Doleman*, *Part.* 2. *Cap.* 2. *pag.* 25. and both *Parſons* and this Collector ſay, that *Edmond* was believ'd (by ſome) to have been put by the Crown for his Deformity. The Story of the depoſition of *Edward* the Second is in *Doleman*, *Part.* 1. *cap.* 3. *p.* 46, 47. The inſtance of *Edward* the Third's being choſen and Elected by the People, you find it *ibidem*, and in *part.* 2. *cap.* 2. of *Doleman*. The inſtance of King *Richard* the Second's being depoſed, is in *Doleman*, *part.* 1. *cap.* 3. and *part.* 2. *cap.* 3, 4. That of *Henry* the Fourth's being Elected by the People (as he pretends) is in the ſame place. And what our Collector ſaith of *Henry* the Fifth, is all taken at large, and word for word (in a manner) out of *Doleman*, *part.* 1. *cap.* 6. *pag.* 108, 109.

Not to trouble you with every little particular, when you have already ſo much of a Specimen, I dare ſay, that let any man carefully peruſe, obſerve, and remember the Contents of *Doleman*, and he will eaſily diſcover, that this Book is the Forge, out of which the Collector of the *Hiſtory of Succeſſion* hath taken all thoſe Irons, which he hath ſent abroad to ſet this Kingdom on Fire.

But I muſt obſerve unto you, that as he hath followed the Jeſuit over hedge and ditch in his Examples, ſo he hath followed him exactly too in dealing *baſely* with the world, by downright Falſities in ſome things, by groſs Partiality and diſingenuity in others, and by Illogical Conſequences in the reſt, forcing out ſuch Concluſions as the Inſtances do not really yield him, to ſerve his turn. But for this I muſt intreat you to conſult well thoſe two excellent Tracts which I recommended unto you above. And ſo much for that Gentleman.

From

From whom we could not expect any other Notions, than what are ſerviceable to his ſecular Ends, becauſe his Book argues him to be one that is a meer Politician, regardleſs of the Laws of Religion, and governed only by his Intereſt: and he muſt thank your Charity, if you do not think him to be much of the mind of a Gentleman, famous now for his zeal (whether for his Countrey or himſelf you may judg it) who ſaid once upon a time, *That he is a Fool who hath any more of Religion than what will ſerve his Intereſt.* And if that be true, I muſt give him that due Character, which he hath been meriting for above theſe 40 years, that he for his part is one of the wiſeſt of men.

But of all men living, I wonder at Mr. *Hunt*; a perſon whoſe name I cannot mention without due reſpect, becauſe in his Argument for the Biſhops Right, *&c.* he hath ſhewed a great deal of good Learning in the Laws, and hath expreſt his juſt Zeal for the Intereſt of the Church, and that deep ſenſe (which I am perſwaded he hath) of the Calamitous condition which this poor Nation is now in. So that I ſhould have taken no notice of his writings, but what would have been entirely for his Honour, but that his Perſonal Worth (which I love and value) may probably give a Reputation to ſome Foreign and Groundleſs Opinions which he runs upon in his Poſtſcript, and which the Jeſuite Parſons hath furniſht even him with.

I have heard ſay, that when our Government was lately in a fair way to be run down, he was prevailed with to write that Poſtſcript partly by Fear, and partly as Penance and Satisfaction (to a Party) for the Argument which he had written before. This is clear, that the Biſhops are more beholden to him than the King is: for he owns their Authority (as Biſhops) to be Divine; but as for the Kings title to his Crown, he believes it, as *Doleman* (alias *Parſons*) did, to be a meer Human thing.

If any of our Clergy deny this, I ſee no reaſon Mr. *Hunt* hath to be ſo very angry with 'em; for they hold no more than what all good Chriſtians have ever held, no more than what the Church of *England* hath *declared*, no more than what the Laws of our Country do *own* and will *bear them out* in.

I have been told by many of them, that Mr. *Hunt* hath done them wrong, and that he may convince himſelf, if he will but look into

into their Sentiments well, and consider them with an Indifferent and Candid mind: but where he pretends to Vindicate and to be Concern'd for them, there he accuseth 'em, and the charge is unjust, and, had another drawn it up, I would have said malitious, designed on purpose to render the Clergy odious for being steady and true to the establisht Government, in a time when so many are longing for a Change. "Those Fancies and Dreams of his, that the Clergy of *England* are for a Popish Successor and no Parliaments, that "they allow of Arbitrary Power, that they are ready to abett any "Extravagancies in a Prince, and the like, are idle, evil and unworthy insinuations; and if Mr. *Hunt* please to enter the Lists, I will find him one that shall undertake the Cause in this point, out of that Veneration which we all ought to have for that Sacred Function, and out of just and due respects to our present Clergy, than which perhaps this Nation was never yet blest with a better.

But, Sir, my business is to shew you, that Mr. *Hunt* hath been foully imposed upon by the Jesuite *Parsons*, as to Principles and Doctrines, which concern the State. And for evidencing thereof, you may please to remember, that 'tis a fundamental Principle in *Doleman*, "That all Power and Authority to Institute, to Modifie, or to "Change the particular form of any Government, and to admit or "exclude a Successor in Monarchy, is wholly and uncontroulably "in the People.

Now this is taken for granted by Mr. *Hunt*, as if it were as clear as a Postulatum in the Mathematicks; and so he does not so much as offer at any solid and just proof of it, only now and then *touches* upon some notions in *Doleman*, which at first sight may seem to look a little that way.

Sir, I would not willingly and knowingly do this Gentleman any the least wrong or unkindness; nay, I have that respect for him, that I could strain my Charity to believe, that he himself hath not borrowed of *Doleman*, but some body else for him.

But that there has been borrowing in the case, you may easily perceive by the following account.

The

The Jeſuite ſaith,

That though Government and Juriſdiction of Magiſtrates be of Nature (and conſequently alſo of God) yet the particular form or manner of this or that Government, is not by Law either Natural or Divine, but is ordained by particular Laws of every Country. *Doleman*, part. 1. pag. 2, 3.

Father *Parſons* tells us, that particular Forms of Government are not determin'd by God or Nature, for then they ſhould be All one in all Nations, ſeeing God and Nature are one to All. *Doleman*, part 1. pag. 7. 11.

It is left unto every Nation or Countrey to chuſe that Form of Government which they ſhall like beſt, and think moſt fit for the Natures and Conditions of their people. *id.* p. 7. 10.

God approveth what a Realm determineth in chuſing or changing its form of Government. *Doleman*, pag. 10, 11, 58, 118.

The Commonwealth hath power to chuſe their own faſhion of Government, as alſo to change the ſame upon reaſonable cauſes. *Doleman*, par. 1. cap. 1. pag. 10.

And Mr. *Hunt* ſaith,

That Government is from God, as he hath made Governments Neceſſary in the General order of things, but the Specification thereof is from men. *Poſtſcript*, p. 38.

And Mr. *Hunt* tells us, that no man intends by any thing in the Scripture, that All Mankind is obliged to any One Form of Government, and therefore All men are left to their own. *Poſtſ.* p. 39.

Civil Offices are of Humane Original, *id.* Argument. p. 241. The Government is *de jure* ſuch as it is, *ibid.* God never made any Common-wealth but one by his Directive Will, and that only for One Nation: for in theſe things he hath left men ordinarily in the hands of their own Councils, and to their own Prudence. *ibid.*

Such Governments which men make God approves, and requires obedience to them, Mr. *Hunt* in Poſtſcript. *p.* 38.

No Civil eſtabliſhment but is Controulable and Alterable to the publick weal. *Poſtſcript*, p. 42.

Though

Though many Learned and Great men have believed (and for good Reasons, as I may shew you hereafter) that Monarchical Government came into the World by Gods own Grant and Appointment.

Yet *Doleman* saith, that Monarchy was commonly *chosen* by the people in the beginning. *Part.* 1. *pag.* 12, 21, 66.

The Jesuit alledgeth, that St. *Peter* calls Kingly Authority a *Humane Creature*, for that by mans free *Choice* this particular form of Government (as all others also) is appointed in every Commonwealth, and that by Mans Election and Consent, the same is laid upon some particular Man or Woman, according to the Laws of every Countrey. *Doleman*, part 1. cap. 2. pag. 14.

And Mr. *Hunt* asketh, where is the Charter of Kings from God Almighty to be read or found? *Postscript*, pag. 36.

And Mr. *Hunt* alledgeth in like manner, that Saint *Peter* stileth Kings, as well as the Governours under them, the Ordinance of Man, which cannot have any other sense, but that Men make them, and give them their Powers. *Postscript*, pag. 37.

Whereas an Objection was foreseen, that God said to *Solomon*, *By me Kings reign*, Prov. 8. 15. and that St. *Paul* told the *Romans*, that *there is no Power but of God; the Powers that be, are Ordained of God; whosoever therefore resisteth the Power, resisteth the Ordinance of God*, Rom. 13. 1, 2. And whereas the Apostle doth there speak not only of Authority in General and in the Abstract, but pointeth also to the very Person of the chief Magistrate (to *Nero* himself) stiling him, *the Minister of God, a Revenger, one that beareth the Sword*, meaning plainly the *Man*;

To this the Jesuite answers by a Jesuitical evasion, that all this is to be understood of Authority, Power, and Jurisdiction in it self, according to the first institution. *Doleman*, part 1. cap. 1. pag. 7.

And Mr. *Hunt* answers to the very same effect, that this is meant of Government in the General, which is called Gods Ordinance for this reason, because in general God approves of Governments. *Postscript*, pag. 37.

Yet

Yet this reacheth not the point, nor is it any anſwer at all. For the Scripture there ſpeaketh of the *Perſon* and *Power* of a *Monarch*, and of Government by a *Monarch*; and ſo it followeth, that *Monarchy* is of *Divine Inſtitution*, the *Ordinance of God himſelf*. To evade which, the Jeſuite and Mr. *Hunt* do equally hold, that Regal Government is by Gods *Permiſſion*; that Kings are ſaid to Reign by God, becauſe they Reign by his *Permiſſion*; and that their Power is the Ordinance of God, becauſe Gods *Permiſſion* goes along with the Peoples *Choice*. *Doleman*, part 1. c. 6. pag. 99, 100. and *Poſtſcript*, pag. 36. Both of them do interpret it, not of Gods *Directive*, but his *Permiſſive* Will; which is not *pertinent*, nor *home* to the purpoſe, becauſe Gods General Providence is over all things: He *ſuffers* even *Sin* to Reign; he *permits* Thieves to Steal, and Murderers to Kill; and yet who will dare to ſay, that *by him Thieves Rob*, and that *Murder is his Ordinance?*

As to the point of Succeſſion to a Crown by Deſcent, Inheritance, and Birth,

Thus ſaith Father *Parſons*.

It was ordained by the Commonwealth, that the elder and firſt in Blood ſhould ſucceed. *Doleman*, part 1. cap. 6. pag. 106.

Some other conditions muſt needs be requiſite for coming to Government by Succeſſion, beſides the only propinquity or priority in blood---and yet it ſeems they are not preſcribed by any Law of Nature or Divine, for that then they ſhould be both immutable, and the ſelf ſame in all Countries (as God and Nature are one and the ſame to all, with-

And thus ſaith Mr. *Hunt*.

The Succeſſion to the Crown is Hereditary, becauſe the People *ſo appointed* it, *would have it* ſo, or *conſented* to have it ſo. *Poſtſcript*, pag. 43.

The Succeſſion to the Crown is of a Civil Nature, not eſtabliſhed by any Divine right: ſeveral Kingdoms have ſeveral Laws of Succeſſion, ſome are Elective, others are Hereditary, under ſeveral limitations.---The ſeveral limitations of the Deſcent of the Crown, muſt be made by the People, in conferring the Royal Dignity and

Thus ſaith Father *Parſons.*

out change) where notwithſtanding we ſee, that theſe conditions and circumſtances of Succeeding by Birth, are divers or different in different Countries; as alſo they are ſubject to changes, according to the diverſity of Kingdoms. *Id.* par. 1. c. 1. p. 2.

As the Commonwealth hath Authority to chuſe and change her Government, ſo hath ſhe alſo to limit the ſame with what Laws and Conditions ſhe pleaſeth. *Id.* p. 10.

The Commonwealth giveth the King his great power over them---and preſcribeth Laws unto him---and all Limitations of the Princes abſolute Authority, do come from the Commonwealth, as having Authority above their Princes. *Id.* part 1. c. 2.

Both the one and the other of theſe two points, were ordained by the Commonwealth, to wit, that the Elder and Firſt in Blood, ſhould ſucceed, and that he ſhould be ſuch a Perſon, as can and will govern to the publick weal of all. *Id.* pag. 106. For Princes are ſubject to Law and Order, and the Commonwealth which gave them their Authority for the common good of all, may alſo reſtrain or take the ſame away again, if they abuſe it to the Common Evil. *Id.* p. 58.

And thus ſaith *Mr. Hunt.*

Power, which is more or leſs in ſeveral Kingdoms. *Id. ibid.* pag. 42.

If the Royal Family be extinct, it belongs to the People to make a new King under what Limitations they pleaſe, or to make none. *Id. ibid.* p. 43.

It is evident, that the Succeſſion to the Crown, is the Peoples Right. *Id. ibid.*

Though the Succeſſion to the Crown is Hereditary, becauſe the People ſo appointed it, would have it ſo, or contented to have it ſo; yet in a particular caſe for the ſaving of the Nation, the whole Line and Monarchy it ſelf, may be altered by the unlimited Power of the Legiſlative Authority. *Id. Poſtſcript,* pag. 43.

If

Thus ſaith Father *Parſons*.

If one of a falſe Religion, or ſome other notorious wicked man or Tyrant ſhould be offered by Succeſſion, or otherwiſe to govern among Chriſtians, in theſe caſes every man is bound to reſiſt what he can. *Id.* pag. 160, 169, 172, 173.

And thus ſaith Mr. *Hunt*.

What unreaſonableneſs is there in ſhutting the door upon him, making it faſt againſt him by an act of State, who hath excluded himſelf by his Principles and Deſigns. *Id. Poſtſcript*, pag. 45.

Now if you ask, by what Law or Power a Commonwealth can pretend to keep a Prince back from ſucceeding? The Jeſuite and Mr. *Hunt* will tell you, that the Will and Pleaſure of a People in this Caſe is Law enough; that they have an Unlimited and Arbitrary Power lodged in them, and that we ought to ſubmit to their determinations, without calling their proceedings into queſtion, or diſputing about the Lawfulneſs and Juſtice of them.

Thus ſaith Father *Parſons*.

The Realm or Commonwealth hath power to admit or put back the Prince or Pretender to the Crown; and the ſame Commonwealth hath Authority to judg of the Lawfulneſs of the Cauſe: it is their own affair, and a matter that hath its whole beginning, continuance and ſubſtance from them alone, I mean from the Commonwealth, for that no man is King or Prince by inſtitution of Nature----Therefore it is enough for every particular man, to ſubject himſelf to that which his Commonwealth

And thus ſaith Mr. *Hunt*.

It is Criminal, and dangerous to the being of any Polity to reſtrain the Legiſlative Authority, and to entertain Principles that diſables it to provide remedy againſt the greateſt miſchiefs that can happen to any community. No Government can ſupport it ſelf without an Unlimited Power in providing for the happineſs of the People. No Civil eſtabliſhment but is Controulable and Alterable to the Publick Weal. Whatever is not of Divine Inſtitution ought to yield and ſubmit to this Power and Authority. Mr. *Hunt* in *Poſtſcript*, pag. 41, 42.

Thus ſaith Father *Parſons*.

doeth in this behalf, and to obey ſimply, without any further inquiſition. *Doleman*, part 1. pag. 160.

And thus ſaith Mr. *Hunt*:

And a little before; if any Law ſhould exceed the declared meaſures of the Legiſlative Authority, though in ſuch a caſe men may have leave to doubt of the lawfulneſs of ſuch a Law, yet if it be not againſt any expreſs Law of God, they will upon a little Conſideration determine it lawful; if it be neceſſary to the Commonweal, for that nothing can be the concerns of men united in any Policy, but may be govern'd and ordered by the Laws of their Legiſlature, for Publick good: for by the reaſon of all Political Societies, there is a ſubmiſſion made of all Rights, eſpecially of the common Rights of the Community, to the Government of its own Laws. *Id. ibid.* pag. 32, 33.

According to theſe Principles, the Power of a Commonwealth is ſo unlimited, boundleſs and extenſive, as that it can over-rule matters which are *naturally* juſt and right, and juſtifie any thing that is intrinſically evil, if it be for the publick good. And whether this be not againſt the tenor of Chriſtianity, and clearly repugnant to the Apoſtolick Rule, that *we muſt not do evil that good may come*; and whether it be not perfectly introductive of a more *Arbitrary Power* in the *People*, than can be feared in any *Engliſh* Prince, I leave to ſuch Honeſt and Indifferent Perſons as your ſelves to judg.

It hath been a Doctrine hitherto received by all rational and ſober men, that *Dominion is not founded in Grace*, and that men do not hold their Eſtates and Civil Rights by their Religion. And I am confident, there is no Diſſenter from the Church of *England*, but would think himſelf *hardly* and *unjuſtly* dealt with, ſhould he be bound to forfeit all he is worth in the World for his Non-Conformity. Now one would think that Princes ſhould have the *ſame* priviledg, at leaſt which all Ordinary and Private men have. But in this point ſome are very Partial, and would *vary* and *alter* the caſe, where a Succeſſor to the Crown is concern'd.

For thus ſaith the Jeſuite *Parſons*; "of all other holds, I "eſteem the tenure of a Crown (if ſo it may be termed) the moſt "irregular and extraordinary---Men may not judg of this as of other

" other Pleas of particular perſons, nor is their trial alike; nor the " common Maxims or Rules always of force in this thing as in " others: For if a Private man have many *daughters*, and die " ſeized of Lands in *Fee-ſimple* without Heir *Male*, his ſaid *Daugh-* " *ters* by Law ſhall have the ſaid Lands, as Copartners, equally di- " vided between them; but not the *Daughters* of a King, for that " the *Eldeſt* muſt carry away all, as though ſhe were Heir *Male*; *Doleman, part* 2. *pag.* 72. And thus ſaith Mr, *Hunt*, as he had writ- ten juſt after *Doleman*, " The deſcent of the Crown is governed " according to the preſumed will of the People, and the preſumpti- " on of the Peoples will is made, by meaſuring and conſidering " what is moſt expedient to the publick good, whereas Private " Eſtates are directed in their deſcent according to the Deſcendents. " And this is the reaſon that the deſcent of the Crown is governed " by other Rules than Private Eſtates: Only one Daughter, and " not all, as in Private Eſtates, ſhall ſucceed to the Crown, *Poſtſcript. pag.* 42.

I did not think to have found ſo much of old Father *Parſons* his Paw in a New Book ſet forth for the preſervation of the Proteſtant Religion: For who could dream, that any man ſhould make uſe of a Woolf to ſave and ſecure the Sheepfold? Yet I am willing to believe that Mr. *Hunt* in all this has no Deſign which he thinks to be Evil, and am heartily ſorry, that ſo zealous a Proteſtant hath ſo unfortunately run upon Jeſuitical Principles.

But Mr. *Hunt* in *page* 33. of his *Poſtſcript* directs us to a Pamphlet called, *The great and weighty Conſideration conſidered.* And good Reaſon he had to *recommend* it; the Book is ſo very like his *own*, that a diligent Reader would believe them *both* to be the Off-ſpring of one Father, and as near of kin as *Simeon* and *Levi*. Old Father *Parſons* can never *die*, as long as he hath ſuch an hopeful Iſſue, ſo like him in Lineaments and Spirits: And I begin to wonder, why ſome of late would be at the Expence to ſet out *Doleman* in a New Edition, ſince in *this* and the *two former* Pamphlets a true Proteſtant (ſo called) may find matter enough to compile a *Dolemanian* Ca- techiſm, were *old Doleman* utterly *loſt*; at leaſt he might *extract* enough again to do the *job* of 41. and 48. and that, I ſuppoſe, is as *much* as ſome in the world do *deſire*.

Sir,

Sir, you must well remember, that these are the Articles of *Doleman*'s Creed, "That though Government, in the general "Notion of it, be of Natural and Divine Institution, yet the "particular Forms of Governments depend upon the Consent "and Good will of the People, that Kings are their Creatures; "that Succession to the Crown is at their disposal, that they "can *alter* Government and Succession if they please, and even "Depose the King *himself*, if they judge it *needful*; and all this "by a Boundless, and unlimited power of right belonging unto "*them*.

Now this *Considerers* Faith is just of the same piece for all the world. For he holdeth, "That though God commands us in "our Nature, to form our selves into Governments, for that Man-"kind cannot tolerably subsist without them (which is *Dolemans* "very Reason;) though Government, because it makes men equal "and Reasonable, &c. seems to be the most principal Institution "and Appointment of God in Nature, yet the Forms of Govern-"ment, the Persons of the Governours, the Order of Succession, "their respective Powers and Ministries, are of Mans appointment, "and an Humane Creature, *pag.* 8. exactly *agreeable* to what *Dole-man* delivers, *pag.* 2, 3.

If you urge, that Soveraign Power is called in Scripture the *Or-dinance of God*, *Doleman* will tell you in answer to it, that 'tis so called, because Gods Approbation and Concurrence goes along with the Peoples consent. And this is our *Considerers* very No-"tion, That Gods doing a thing is only the course of Natural "and Second causes, to which because God gives the Direction "and Motion, he both *doth*, and is *said* to do all that is "done, *pag.* 13. Whence he proceeds to tell us, "That every "Form of Government is of our Creation, and not Gods, "*ibid.* That the King hath his Authority from the Consent of "the People in the first constitution of the Government, *pag.* 20.

'Tis upon the strength of this Principle that he tells us, with the same Confidence as *Doleman* doth, "That no Laws of Men are so "fundamental, but that they are Alterable, *Consider. p.* 4. That a "Government made by Men is not to be left meerly to Chance and the

" the contingency of Birth, *pag.* 5. That all rights " of Property are of Positive and Civil appoint- " ment and institution, *p.* 7. That no man can " have, or is entitled to any thing, but what, " and as the Laws allots it to him, *Ibid.* And that " (just according to *Dolemans* Notion) every " Form of Government was never intended un- " alterable, or at least inflexible, but was intended " and made under Reservations, reasonable Exceptions of unfore- " seen Accidents, and rare Contingencies in Humane affairs, *pag.* 13.

But is not that Right of Power which a Father hath over his Child, and an Husband over his Wife, by Divine appointment?

Now to prove all this, *That every Form of Government is of Humane Institution*, &c. *Doleman* offers and insisteth upon but *one* Argument, and 'tis this, viz. " *That had Forms of Government been* " *prescribed by any Law of Nature or Divine, then they should be both* " *immutable, and the self-same in all Countries, as God and Nature are* " *one, and the same to all, without change*, *Doleman* part. 1. pag. 2, 3.

Now this is a very weak Argument; for God and Nature *have* been *one* and the *same* to *all*, because Anciently every Form of Government in all Countries was Monarchical: And it will no more follow, that this one Form of Government was not setled at first, because several other Forms of Government were set up afterwards, than it will follow, that one sort of Religion was not instituted at first, because so many sorts of Religion crept in afterwards.

However, this poor Argument of *Dolemans* is made use of by our *Considerer*, " For (saith he) Nature hath made no Laws about " Property, nor about Governments; otherwise all Laws of Pro- " perty and Right, and all Governments would have been the same; " for what she makes are Universal, as the Nature of man: *Answer to a Letter*, p. 29.

'Tis an avowed Principle in *Doleman*, " That it belongs to the " Commonwealth to order all Succession to the Crown. And this is our *Considerers* Principle, " That Succession is properly the Right " of the Community, *p.* 20. That Succession to the Crown is the " Peoples Right, the Right of the whole Community, *their* Appointment, *their* Constitution, and *their* Creature; *Answer to a Letter*, pag. 32, 33.

Whereas

Whereas it is urged well, that the King is *by Nature*, that he is our *Natural Prince*, our *Natural* Liege-Lord, &c. this *Conſiderer* calls this, *Loathſom Pedantry*; *Anſwer to a Letter*, p. 19. And in like manner ſaith *Doleman*, " When men talk of a *Natural* Prince, or " *Natural* Succeſſor, if it be underſtood of one that is born within " the ſame Realm or Country, and ſo of our own Natural bloud, " it hath ſome ſenſe: But if it be meant as though any Prince had " his particular Government or intereſt to ſucceed by inſtitution of " Nature, it is Ridiculous, *Doleman, part* 1. *pag.* 11.

If you ask, What power a Commonwealth hath to deprive a Succeſſor without ſuch Cauſes and Reaſons which in the Eye of the *Law* ſeem *Juſt*? *Doleman* will tell you up and down, " That " the Peoples Power is Boundleſs, Uncontroulable, and Unqueſti- " onable; and that it is to be preſumed and owned, that what they " do in this caſe is juſt, becauſe they do it. And at the ſame rate our *Conſiderer* ſpeaketh, *That no Government can want a power to preſerve it ſelf*, (whether it be by Right or Wrong, means he conſiders not) *pag.* 4. " That *no private* Right but what is governable, and " may be ordered as to the Legiſlature ſhall ſeem neceſſary to the " preſervation of the whole, *pag.* 20. That the King and his great " Council, in providing for the eſtabliſhment, and ſecurity of the " Government, in their Proceedings are not tied up to the Forms " of Judicial proceedings; but are to act upon ſuch inducements, " and in ſuch methods, whereby the wiſeſt men govern their " affairs, in which they are at perfect Liberty, and not under the " reſtraint of Laws: And that they cannot do Unjuſtly, whatever " Methods or Means they uſe, that are Prudentially and Morally " neceſſary to this End, *Ibid.* p. 21.

It is juſtly demandable, How a Commonwealth came by this Prodigious, Omnipotent, and Ungovernable Power, ſo as to be under no Laws of Religion or Natural Equity? In anſwer whereunto Father *Parſons* ſaith, (what I noted before) " That it would be a " very imperfect Law, that hath not provided for accidents ſo " weighty and important, as ſome are, for ſaving and conſerving " of a Commonwealth, *Preface to Doleman, part* 1. Anſwerable whereunto is that Queſtion of our *Conſiderer*, " Can we imagine a " Government, which is of Humane contrivance, to be without a " Power to Preſerve it ſelf, and an Authority in caſes that threaten

its

"its Ruine, to interpoſe with apt remedies for its Preſervation?
Conſider. p.5.

If by apt Remedies he meant *Honeſt* and *Lawful* means, we deny it not. But we cannot yield, that any men have *Authority* to do *Injuſtice*. They may have Power and Force enough to do ſo; as ſome upon *Shuters-Hill* have Power to take away my Purſe, and as the High-Court of Juſtice (ſo called) had to take away the late Kings Life; but this is not Authority, or *Lawful* Power, or *Lawful* Proceeding. No *private* man ought to loſe his Eſtate, but for *Legal* Cauſes, and by *Legal* Proceedings: To evade the force of this Argument, *Perſons* the Jeſuit ſaith, "That the Tenure of the "Crown is irregular and extraordinary. Men may not judge of "this as of other Pleas of particular perſons, nor is their trial alike, "nor the common Maxims or Rules always of force in this thing "as in others. To prove which he tells us, "That only one "Daughter of a King (though he hath many) is to go away with "the Crown; whereas Private Eſtates are Divideable among all "the Daughters for want of Iſſue Male, *Dolman, part* 2. *pag.* 72. It ſeems there is Law and Juſtice for *Private* perſons, but not for *Princes*. And ſo this *Conſiderer* reckons too, "That the Right of "Succeſſion to Government is not placed in the ſame rank with "*Private* Inheritances, nor to be governed by the *ſame* Rules. "That there is one Rule for the Succeſſion of the Crown; and "another for the Succeſſion of Private Eſtates: For the deſcent "of the Crown is governed and directed according to the preſumed "will of the People, and this (ſaith he) gives us the Reaſon, (the "very Reaſon in *Doleman*) why one Daughter or Female of the "next degree ſhall ſucceed to the Crown, and not all, if more than "one; whereas a Private Inheritance is equally divided amongſt "them all, *Conſider.* p.32.

Heirs Apparent are not true Kings until their Coronation; nor is Allegiance due unto them before they be crowned, ſaith *Doleman*, *pag.* 108. No Allegiance is due to any Prince, but whom the Law appoints, and as the Law appoints, ſaith this *Conſiderer*, pag.30.

But *Doleman* is *Poſitive* that Princes may lawfully be Depoſed; and he obſerves too (as a Remarkable Circumſtance, as he calls it,) *That God hath wonderfully concurred* (*for the moſt parts*) *with ſuch ju-*

 dicial

dicial Acts of the Commonwealth against their evil Princes, not only in Profpering the ſame, but by giving alſo ſome notable Succeſſor in the place of the depoſed, *Pag.* 26. and *Chap.* 3. Had Father *Parſons* been alive in our days, perhaps he would have inſtanced in that bleſſed Bird *Oliver Cromwell*, among the reſt. But I leave it to you and to other Honeſt men to judge, whether our *Conſiderer* had an eye to that *paſſage* and *obſervation* in *Doleman*, when ſpeaking of the Excluſion of the D. of *Y.* he ſaith, we know, and are moſt aſſured of the juſtneſs of the undertaking, and we have good Hope in the Goodneſs of God, that he will *Succeed* it, *p.*7.

Yet I do not much wonder at this, conſidering that he goes higher ſtill, even from the Succeſſor to the Poſſeſſor of the Crown. For thus his Politicks run, The Crown doth not lie in Dominion, but in Truſt, not in Property, but in Cuſtody, *pag.* 31. This is exactly *Dolemans* Notion, that a Princes power is, *Potestas Vicaria*, or *delegata*; a power Delegate, or power by Commiſſion from the Commonwealth, given him as their Truſtee, or Proxy, *part* 1. *chap.* 4.

Upon this Doctrine he builds that Poſition (and it naturally follows) that true Kings may be Depoſed, *Ibid.* and *part* 2. *cap.* 4. wherein our *Conſiderer* follows the Jeſuit at the heels, owning that the People may recall their Letters of Attourney, and exauctorate their lawful King, *p.* 6. where he ſaith, (and with baſe abuſing Dr. *Falkner*, when he ſeems to commend him) "I will hope there "are very few in this Nation ſo ill inſtructed, that doth not think "it in the power of People to Depoſe a Prince, *&c.* Here the Gentleman ſpeaks *out* and *home*; and inſinuates, that for a man to be a Martyr, or to bear the Croſs of Chriſt, is to be *ill inſtructed*. According to this Jeſuitiſm is the only true Orthodox Principle; and ſo this *Conſiderer* hath luſtily con'd *Doleman* thanks for all his Orthodox inſtructions.

For, ſaith *Doleman*, the Commonwealth hath Authority above their Princes, *pag* 19. And this *Conſiderer* calls the Commons, the Greateſt and Beſt part of the Nation, *p.*6. which is plainly meant with reſpect to their Authority, becauſe a King cannot be depoſed but by ſome that are ſuppoſed to be Greater and Better than *Himſelf*. And ſo you ſee in the end what it is which this Gentleman and others of his Party and Perſuaſion would fain be at. They

pretend

pretend the Preſervation of Religion, and at the ſame time vend ſuch Principles as overthrow the very foundations of our Government; ſo *true* is that *common* obſervation, that theſe Pamphleteers begin with his Royal Highneſs, and end at laſt with his Royal Majeſty.

I need not ſay any thing of this Conſiderer's *ſhort Hiſtorical Collection* touching the Succeſſion of the Crown. For you and every body may eaſily ſee, that 'tis taken out of *Doleman*. And ſo, let this Conſiderer and his Father *Parſons* go together.

The next that comes to my hands is that Sir *Poſitive Stateſman*, the Author of *Plato Redivivus*, who was ſo well pleaſed with the Comical Preface to *Doleman* (where the Jeſuit, after a Poetical manner, brings in two Lawyers at *Amſterdam*, diſcourſing about Succeſſion to the Crown of *England*,) that he could not but imitate the Poetical Fancy himſelf, bringing in a Noble *Venetian*, an Engliſh Gentleman, and a Doctor at *London*, all diſcourſing about the preſent Government in *England*: So that 'tis but altering the Scene, and the Quality of the Interlocutors, and then the Dramatick Farce is in a manner the ſame.

I confeſs this Gentleman is not *Doleman* all over from Head to Foot, but ſeems to have only the Guts and Garbage of the Jeſuit; I mean, his moſt Carrion-Principles. For in two reſpects *Doleman* ſeems to have been the better man of the two: 1. Firſt, in reſpect of that Regard and Eſteem for Religion, and for the Church, which the Jeſuit expreſſeth with ſo much zeal, that he would have all other Intereſts to truckle to this: Whereas this Gentleman ſeems to own no Apoſtle but *Machiavil* the Divine (as he often calls him) but Ridicule's things Sacred, Scoffs at Ordination, maliciouſly Depraves our Church Conſtitutions, and makes uſe of his beſt Rhetorick (that is, Buffoonry and Scurrility) to reproach all our Clergy, ſpeaking plainly thus, (*pag.* 98.) "The truth is, I could wiſh "there had never been any Clergy; the purity of Chriſtian Reli"gion, as alſo the good and orderly Government of the world, "had been much better provided for without them. Had the Bookſeller been well adviſed, he might have been ſo reſpectful to the memory of the Divine *Plato*, as not to have put a Jewel of Gold in a Swines Snout, but ſhould have entitled this Book rather, *Lucianus Redivivus*.

2. Then as touching Monarchy, even *Doleman* is ſo fair, that he allows it to be the moſt Excellent, moſt Perfect, and moſt Ancient Form of Government, *pag.* 12. But this Gentlman looks upon it as the very worſt, and to have proceeded from the Corruption of better Governments, *pag.* 33. Therefore he admires the Venetian Government, as the only School in the world at this day, *pag.* 24. and prefers a Democracy before all, as a Government which is much more powerful than an Ariſtocracy, *pag.* 46.. And ſpeaking of the Democratical Government of *Rome*, (which he extols as the beſt and moſt glorious Government that ever the Sun ſaw, *pag.* 45.) he is pleaſed to obſerve, how truly we are not to examine now) "That in the moſt turbulent times of that Commonwealth, "and Factions between the Nobility and People, *Rome* was much "more full of Vertuous and Heroick Citizens, than ever it was un-"der *Aurelius* or *Antoninus*, p. 43.

By the way, I do not wonder, that this Gentleman ſhould indeavour, as he doth, to perſuade the King (as if he could Cully him out of his Rights) to ſhare thoſe four great Branches of his Prerogative among the People, *The power of making War and Peace, the diſpoſal of the Militia by Sea and Land, the appointing of Officers of Truſt, Civil, Military, and Eccleſiaſtical, and the Imploying of the Revennes of the Crown*, pag. 256, 257, 258. For if theſe things were done, the Ends of this Gentleman, and of his Party, would ſoon be ſerved, and His Majeſty would ſhrink into a Duke of *Venice* ſtrait, and we ſhould have an Imaginary Prince indeed (as he calls the King, *pag.* 43.) were but our Government new modelled according to this *Platonick* Idea.

But not to digreſs. Though *Doleman* and this Gentleman differ in ſome Points, yet they agree in the Main; *viz.* "That the Foun-"dation of Government, and the Power of making Princes, is in "the People. This (ſaith *Doleman*, p. 11.) is the ground of all the reſt that I have to ſay: Meaning, that if this Power be once allowed, the reſt of his Book muſt be granted, and the Peoples power to change their Government, to fore-cloſe a Succeſſor to the Crown, to Depoſe, Chaſtiſe, and Proceed againſt their King, to renounce their Allegiance, to forſake their Oaths, and the like; all this Power will Naturally follow. So that all Rebellions, and Treaſons are grounded upon this prime Jeſuitical Principle, touching

touching that Soveraign and Abſolute Authority ſuppoſed to be lodged in the People, of making Kings, and of making choice of them as their Proxies and Truſtees.

And is not this the Faith of the Author of *Plato Redivivus*? For, *pag.* 32. "He ſlights the Plea of a Monarchs *Divine right* to "his Crown, as a piece of Court-Flattery; juſt as *Parſons* doth in "anſwer to *Belloy*, *Dolman*, *part.* 1. *cap* 6. He tells us, That the "frame of Government was firſt made by the Perſuaſion and Me-"diation of ſome wiſe and vertuous perſon, and Conſented to "by the whole number, *p.* 30. That our Anceſtors made choice of "this ſort of Government (Monarchy,) *p.* 113. That the bur-"den of the Government is divided between the King and his "Subjects, *p.* 116. That the Kings ſhare in the Soveraignty is cut "out to him by the Law, *p.* 120. That our Prince hath no Au-"thority of his Own, but what was firſt Intruſted in him by the "Government, of which he is the Head, *p.* 125. "He looks upon "theſe Notions as meer Pretences, that the Kings Power came from "God, that his Subjects cannot diſpute it, and that he ought not "to give an account of his Actions to any but God. *p.* 178. He "excuſeth the taking Arms by any People in oppoſition to their "Prince, from their *claim* to a Lawful Juriſdiction or Co-ordina-"tion in the Government, by which they may judge of, and de-"fend their own Rights, *p.* 215. He tells us (as if it were nothing "but lawful) that all People in the world that have Property, will "drive out a King that doth reign *injuſſu populi*, and exerciſe the "Government Tyrannically, *p.* 71.

Beſides all theſe Principles, exactly agreeable to thoſe in *Dole-man*, he hath a fine Similitude, "That as in ſome diſtempers in the "Body, when the Head is out of order, though the diſtemper may "begin from the diſeaſe of ſome other part, or from the maſs "of Bloud, or putrefaction of other Humours; yet ſince that "noble part is ſo affected by it, that Reaſon and Diſcourſe fails, "therefore to reſtore this again, Remedies muſt be applied to the "*Head*, and Humours and Vapours muſt be drawn from the *Head*, "that ſo it may be able to govern and reign over the Body as it did "before, or elſe the whole man, like a Slave, muſt be ruled and "guided *ab Extrinſeco*, that is, by ſome *Keeper*: So (ſaith he) it is now "with us in our Politick diſeaſe, where granting (if you pleaſe)

"that

" that the distemper does not proceed from the Head, but the cor-
" ruption of other parts, yet in the Cure, applications must be
" made to the *Head*, &c. *p.* 231. Now as I was reading *Doleman*, I found such another Similitude, in *part* 1. *cap.* 3. where he saith, " As the whole Body is of more Authority than the only *Head*, and " may cure the *Head* if it be out of Tune, so may the Weal publick " cure or cut off their *Heads*, &c. *pag.* 31.

How admirably well do good wits many times jump? I remember now, that a friend of ours dreamt about two years ago, that a great Consult was held somewhere at the Sign of the Nags-head, which afterwards adjourned somewhere else to the Sign of the Kings-Head, and that there Father *Parsons* the Jesuit sate Chairman, under the name of *R. Doleman*.

Among other things, my friend dreamt too, that a wicked *Political Catechism* was a making there. But I lookt upon that as an Idle Fancy; for who could dream that such a seditious Pamphlet should come abroad at this time of day? But I perceive I was mistaken; for yesterday I hapned to read a new Assemblies Catechism bearing that Title, *A Political Catechism:* And I found it as full of the Jesuits Venom, as if it had been spitten out of *Dolemans* own mouth. For these are some of the Principles in it, word for word; " That the Government being a regulated Monarchy, the King is " not above the Law, but is accountable to the Law, and not to " God only, *p.* 1. 2. That whatsoever is done by the King, with-" out and beyond the limits of the Regulation, is not Regal Au-" thority, *p.* 2. 3. That to resist the notorious Transgressions of " that Regulation, is no resisting of Regal Authority, *ibid.* " 4. That it is so far from being a resisting of the Ordinance of " God, that it is not so much as resisting the Ordinance of men, *ibid.* " 5. That the King hath not his power, solely, or immediately by " Divine-right. But 6. That the immediate Original of it was " from the People. 7. That in questioned cases, the King is to pro-" duce his Grant (for he hath no more than what was granted) " and not the People to shew a Reservation. 8. That the good of " the Subject is ever to be preferred before the greatness of the " King, *p.* 5. 9. That it is lawful for the Two Houses to raise Arms " to defend themselves in case an Army be raised against them, *p.* 7. " 10. That *They* are the Legal Judges, when there is danger of

" Tyranny,

"Tyranny, and that they have Legal Power to command their "Judgment to be obeyed. 11. That they have Power to dispose "of the Militia, to Levy Moneys, Horse, Arms, &c. even without "or against the Kings Consent. 12. That of their Power they are "the Legal Judges, and that all the Subjects of this Kingdom are "bound by the Laws to obey them herein. *Ibid.*

Sir, you cannot but remember, that the late Rebellion was raised and maintain'd upon these Principles. And if there were no *new* Rebellion intended again, for what Reason can you imagine is there a Revival of *these* Principles, which serve for no *other* end: The Author of *Plato Redivivus*, who doth confess, (*pag.* 172.) "That we "are to this day tugging with the same difficulties, managing the "same debates, and giving the same disgusts to the Court, and "Hopes to the Country, which our Ancestors did before the Year, 1640. might have *added* too, if he had pleased to speak truth to the *full*, that we are acting to this day upon the same Principles, on which they acted in 1641. All which Principles are of their Fathers the Jesuites (who are of their Father the Devil) and are so manifest, that he that runs may read them all in *Doleman Redivivus*.

If now you chance to read *the Character of a Popish Successor*, you will find it there Asserted, (*pag.* 21.) "That in the Infancy of time, "and in the first Original of Nations, Monarchy came by the Peo-"ples Choice, who frequently in the beginning of the World, out "of the natural desire of safety, for the securing a peaceful Commu-"nity and Conversation, chose a single Person to be their Head, as "a proper Supreme Moderator in all differences that might arise to "disquiet the Community. Now this is utterly false: but yet 'tis directly *Dolemans* very Notion, *pag.* 2.

And in the *Vindication of that Character* you will find another of *Dolemans* Pleas, *viz.* "That the Succession of Kingly Government "has not been so sacred, but upon some Occasions it has been chan-"ged by Divine as well as Lawful Authority, *pag.* 14.

And in the *Vox Populi* the zealous True Protestant speaks after the Jesuite, saying, "That the King has no Power, but what the Law "gives him, *pag.* 2. (And yet I ever thought, that the Law hath no Power but what the King gives it; and if the Law be His Creature, how can it be His Creator?) And again he tells us, "That "the Kings share in the Sovereignty is cut out to him by Law; and

"not

"not left at his diſpoſal, *pag.* 9. and that the King has no Preroga-
"tive, but what the Law gives him; *pag.* 13.

Now, Sir, the Books and Pamphlets hitherto mentioned, have been all Printed ſince the beginning of the Year, 1680. But I muſt obſerve to you, that theſe Anti-Monarchical and Seditious Doctrines have come ſo thick into the World, by the Midwifery of a certain Speech which was made five years before, and which was Father'd upon a Noble Peer, who was then very active in the Houſe of Lords. In which Speech you find theſe Poſitions, "That the King is King
"by Law, and by the ſame Law that a poor Man enjoys his Cot-
"tage: that to ſay, this Family are our Kings, and this particu-
"lar frame of Government is our Lawful Conſtitution, and ob-
"ligeth us, is owing only to the particular Laws of our Countrey. Where the Author confeſſeth alſo, "That he cannot find that ever
"the Jeſuites or Popiſh Clergy, only ſome of our Epiſcopal Clergy,
"owned Monarchy to be of *Divine Right*.

Of all this we had heard no News for a long time, 'till ſome turn'd Malecontents, by being turn'd out of their Honours and Offices at Court: Then the *World* began to turn too, and old *Doleman*, who had been ſo ſerviceable to Faction *all along*, was brought *again* above-board.

You ſee the Gentleman doth *own*, that he had been Dealing and Conſulting with the Jeſuites and Popiſh Clergy; for he matches them againſt our Epiſcopal Clergy, and declares himſelf plainly on the Jeſuites ſide. But had he *held* his *tongue* as to *that*, yet ſuch as had *Parſons* his Libel in their Studies, clearly perceiv'd whom he had been Trucking with; for what he ſaith in that Speech, is the very ſubſtance of the firſt Chapter in *Doleman*. Our Clergy do not deny, but the King is King by Law, if he means, *according* to Law: for the Law doth *Recognize* his Sacred Authority; our Laws give him his *Due*, they *Own* and *Acknowledg* that Right of Sovereign Power which he hath by the Laws of God, by Natural Claim and Inheritance. But the Law doth not *Found* his Right to the Crown, as it doth the poor mans right to his Cottage. For Kings were Kings before there were Laws; and our King would be our Rightful Sovereign, were there neither *Statute-Book* nor *Magna-Charta* in all *England*. For the Authority of Kings doth not originally depend upon the Laws, or Conſent of the People, any more than it depen-

deth

deth upon the Conſent of my Children that I ſhould be their Father. The Kings Power is Antecedent to Law, which hath its force from Him; as my Being is Antecedent to the Being of my Children, which have (under God) their Life from me.

I hope it will appear e're long, that our Epiſcopal Clergy are but juſt to their King, in owning their Principles, which every knowing Man may juſtifie for them, if he will but obey his own Reaſon.

That the Jeſuites and Popiſh Clergy ſhould be *otherwiſe* perſwaded, is not to be wondred at, becauſe being ingaged by their Intereſt to pretend, that the Popes Supremacy is of Divine Right, they are forced in defence of his pretended Power over all Princes, to lay their Authority very *low*, as if it were a Muſhrome of the Earth, a little Creature of yeſterday, depending for its Being upon the Peoples Courteſie. They therefore are not to be wondred at: but the wonder is, that any among us, that are Proteſtants, Zealots, Patriots, ſhould fetch their Principles from *Doway* or St. *Omers*. We are like to have good work, when an *Iſraelite* muſt go to the *Philiſtines* to ſharpen his Coulter, and for Heifers to Plough with.

Really, Sir, I am quite tired with looking into Libels of this nature; and ſhall only add, that if you have Time and Patience enough to read over as many of them as I have done, you will find, that the moſt *Conſiderable* Writers of Sedition, have taken large *Collops* out of *Dolemans* ſides, and that every *little* Pamphleteer has come in for a *Snack*; ſo that could Father *Parſons* now peep out of the Earth, he would bleſs himſelf to ſee what Filching and Kidnapping work hath been made of his Principles.

But I muſt not forget to tell you of one very lewd Tenent, which Father *Parſons* had the Impudence to Publiſh to the World, to the great diſhonour and ſcandal of Chriſtianity. For ſpeaking of the Primitive Chriſtians Paſſive Obedience, under *Julian* and other evil Princes, he was not aſham'd to give this as the Reaſon why they ſuffer'd ſo patiently and reſiſted not, becauſe *they wanted Arms to maintain their Quarrel, and had not Strength, Power and Force enough to cope with their Governours.*

Indeed I do not remember to have met with this Tenent in *Doleman*; but you may find it in another Book written by *Parſons*, which he called *Philopater*, though I have it not by me at preſent to refer you to the particular place.

I confeſs too, that it was not *Parſons* ſingle conceit for that notorious and ſwinging Jeſuite, Cardinal *Bellarmine* ſaith, *That if Chriſtians in the Primitive times did not Depoſe* Nero *and* Diocletian, *and* Julian *the* Apoſtate, *and* Valens *the* Arian, *and the like, it was becauſe the Chriſtians had not ſtrength enough.*

Quod ſi Chriſtiani olim non depoſuerunt Neronem & Diocletianum, & Julianum Apoſtatam, & Valentem Arianum, & ſimiles, id fuit quia deerant Vires. *Bellar. de Rom. Pontif.* l. 5. c. 7.

In like manner another Jeſuite, *Azorius*, giving a Reaſon why the Antient Popes dealt not roughly with Princes, ſaith, *It was becauſe they wanted ſtrength.*

Azor. inſtit. Moral. par. 2. l. 10. c. 2.

I own too, that *Buchanan* ſpake at the ſame rate in his Book *de jure regni apud Scotos:* and whether *Buchanan* did borrow this Notion of the Jeſuites, or the Jeſuites borrowed it of *Buchanan*, others are concern'd to diſpute it out. This is evident, that it is a Jeſuitical Notion; and I will add, a Notion which others even of the Popiſh Clergy did deteſt when it was firſt broached, as being utterly againſt the conſtant ſenſe of the whole Catholick Church.

Yet the late angry Author of *Julian* the *Apoſtate* confidently runs upon this very Notion. For ſpeaking of the ſubmiſſion of Chriſtians under *Julian*, he ſaith, *What would men have a few Defenceleſs Chriſtians do, when they had loſt all their ſtrength, and ſo many of their Numbers?* p. 94. *Have they never heard a Weſt-Country man ſay, Chud eat Cheeſe an Chad it.*

By applying which Booriſh Proverb to his Purpoſe, our Author doth ſeem to intimate, that if the Primitive Chriſtians had had Strength and Numbers ſufficient, Rebellion would have been as welcom to them as their very Food, and that they would as gladly have reſiſted, as they would have relieved their Hunger: but it ſeems they wanted Cheeſe, and could not do what they had a mind and ſtomach to do. A moſt Monſtrous expreſſion from the Pen of a Chriſtian, of a Proteſtant, of a Clergy-man!

For, firſt, nothing can be more falſe: becauſe it is notorious, that *Julians* own Army conſiſted for the moſt part of Chriſtians, (if their Religion and Conſciences would have given them leave) could ſoon have done the Emperors work, when their Swords were in their hands, and *Julian* was at the Head of them in the Field. In thoſe days

days the Numbers of *Pagans* were inconſiderable in compariſon. For Chriſtianity gained ground every day at ſuch a ſtrange rate, that (before *Julians* time) St. *Cyprian* tells us, the Heathens were *Overmatcht* by Chriſtians: for (ſaid he to the Proconſul of *Africa*) *None of us reſiſteth, when he is apprehended, nor revengeth himſelf againſt your Unjuſt Violence, although the men of our ſide be Numerous and more than enough to revenge themſelves.* And before St. *Cyprian*, *Tertullian* boaſted of the great Numbers and Strength of Chriſtians. Of which, (to omit other pregnant inſtances) that paſſage in his Apologetick is a clear Demonſtration. For ſaith he to the Emperor, "Had we (Chriſtians) a mind to do like Enemies, could "we want Numbers or Armies? ſuch Foreigners as we are accoun-"ted, we have filled all that belongs to you, your Cities, Iſlands, "Caſtles, Towns, Camps, Tribes, your Palace, Senate, Courts: we "have left your Temples only to your ſelves. We who are thus "willingly killed, what War were we not fit, not ready for, but "that by our Religion it is permitted us rather to be killed, than to "ſlay? We could have fought againſt you even without the help of "Arms, and without being actual Rebels, only by ſtanding out, and "holding off from your Aſſiſtance, out of ſpight for being ſevered "from your Fellowſhips and Societies (for ſo I underſtand thoſe words, *ſolius divortii invidia.*)

Nemo noſtrum quando apprehenditur, reluctatur; nec ſe adverſus injuſtam violentiam veſtram, quamvis Nimius & Copioſus noſter ſit populus, ulciſcitur. St *Cyprian. ad Demetrian.* p. 257. *edit. Pamel.*

Theſe Teſtimonies alone do plainly ſhew the horrible falſhood of that Jeſuitical Notion, which this Author hath entertained, and is pleaſed to revive. And were this all, it would not be ſo much.

But I add, ſecondly, that 'tis a pretence which caſteth ſuch a Diſgrace, ſuch a reproach, ſuch a ſcandal upon Chriſtianity, and the Chriſtian Church, that you can hardly find any thing to compare with it (unleſs it be the lewdneſs of a certain virulent ſcribler, that pretending to write a Church-Hiſtory, hath Calumniated the Chriſtian Biſhops, as if they had been a Race of the moſt Blood-thirſty and wicked men in the world,) what would not a *Celſus*, or a *Porphyry*, or *Julian* have given for a Clergy-man in thoſe days, who would have given it under his hand, that Chriſtians were a ſort of men, that wanted only ſtrength and opportunity to be Re-

bels? ſuch a man would have done moſt remarkable ſervice to all ſorts of Infidels and Blaſphemers: For then they would have had ſome Reaſon and Authority for ſuch Diabolical ſuggeſtions as theſe. 1. That when Chriſt ſaid to his Diſciples, *Render to Cæſar the things which are Cæſars*, he was nevertheleſs *Cæſars* Enemy, being ſuppoſed to mean, *Till you can help your ſelves, and can be able by force of Arms to be revenged upon the Emperor.* 2. That when the Apoſtles commanded Chriſtians to *Honour the King, to Obey Magiſtrates, to be Subject to the Higher Powers, and that not only for Wrath, but alſo for Conſcience-ſake*, yet nevertheleſs they Diſſembled and plaid the Hypocrites, being ſuppoſed to mean, that Chriſtians ſhould be Civil to the Government for the preſent, and till time ſerved, and for fear only, and that they ſhould be ſubject till they were able to Rebel, and that they ſhould be damned for reſiſting, unleſs they could reſiſt to ſome purpoſe. 3. Whereas the Ancient Chriſtians univerſally acknowledged, *that the Emperor was the Vicegerent and Miniſter of God himſelf, that he was inferiour to God alone*, and that *Julian himſelf reigned by Gods Authority, as well as* Conſtantine; the *Pagans* would have lookt upon all theſe Profeſſions to have been groſs falſifications and lies, had a Church-man but inſinuated, how that it was the ſenſe of the Church, that they could lawfully Fore-cloſe or Dethrone Princes when they had Power; and nothing could have ſerved more effectually to render Chriſtians odious, and Chriſtianity it ſelf Abominable. 4. Whereas the ſimplicity of Religion was ſo much Preached up, and the ſimplicity of its Profeſſors was ſo much admired, that 'twas the great Honour of the Church in thoſe days, they would have been hated as meer Paraſites and Hypocrites, ſhould they have doubled in this particular, and the Heathens would have ſcoff'd and ſneer'd at their Profeſſion of Loyalty (as this Author doth at the Doctrine touching Prayers and Tears, *pag.* 30.) as a piece of Quackery and Mountebank-craft.

I doubt not but all thoſe in this Age who have no kindneſs for Religion, will make a great uſe of this Authors inſinuations, and hereafter upon his credit believe, that the Primitive Chriſtians were in their hearts ſo many Cut-throats and Rebels, whatever they pretended to the contrary while they wanted ſtrength: and if this be not a ſcandal thrown upon the Catholick Church, a reproach caſt upon Religion, and an horrible reflection made upon the very Founder and Author of it, I know not what is.

And

And ſince this Perſon hath been pleaſed thus to diſparage Chriſtianity, and to ridicule the Doctrine of the Croſs, by Drolling with the Doctrine of Paſſive Obedience, I do not at all wonder that he hath taken the confidence alſo, to fall ſo foul upon Dr. *Hicks*, as to bring both his Integrity and his Learning into Queſtion.

1. Firſt his Integrity. For he plainly intimates his ſuſpition, that when the Doctor in his Sermon on the 30th of *January* Preached the Doctrine of Paſſive Obedience, he might have a ſecret deſign *to wheedle men out of their Lives*; that he taught ſuch Doctrine as *is fit to turn a Nation into ſhambles, and enough to tempt and invite Tyranny and Cruelty into the World*, pag. 88. Nay, he *declareth* his *fears*, that this *Doctrine was calculated and fitted on purpoſe for the uſe of a Popiſh Succeſſor, and to make us an eaſier prey to the Bloody Papiſts*, pag. 89.

In ſuch times as theſe, when it may ſoon coſt any man his Life to lye under the diſpleaſure of the Rabble, could this Author have any but a Black and Malicious deſign, in thus expoſing a worthy Perſon to their Hatred and Fury?

Dr. *Hicks* is better known than to be ſuſpected by any but ill men, and yet I do not ſee what Reaſon even ſuch men can have to ſuſpect his Integrity for that Sermon. For, is not the purport of the day enough to excuſe and juſtifie him? Or could a man Preach upon the point of Paſſive Obedience more ſeaſonably, than on that day? If you pleaſe to conſult the Office appointed for that day, you will find that the Epiſtle ordered to be read contains and inculcates that very Doctrine; and I wonder how it ſhould eſcape this Authors Obſervation, if he uſeth to be at Church on the Anniverſary of the Kings Martyrdom.

The Doctors buſineſs was to Preach ſubmiſſion to our lawful Governours. This every Clergy-man ought to do, and every honeſt Clergy-man will do, that loves and regards his Flock, and is careful to give them wholſom food, and to keep them from the Bane, (for it ſeems the Sermon was Preacht a year before in his own Pariſh, where he Reſides.) Now, could the Doctor purſue this good Deſign better than by ſhewing what the Doctrine and Practice of Chriſt himſelf was as to this matter, and how agreeable thereunto the Doctrine and Practice of the Primitive Chriſtians was? Since therefore that Bleſſed Prince was Reſiſted and Murder'd by men, whoſe

whose Principles and Practices were of a far different nature, and utterly inconsistent with Christianity, how could the Doctor chuse (unless he would have been a Tergiversator) but take notice thereof, and shew the difference by making a Comparison?

And why should this be construed, as a Design to serve the turn of a Popish Successor? Surely the Doctor had no need to look so far: For I am bound to believe, upon this Authors Principle, what some would be doing even *now*, had they but opportunity and Power: They have plainly shewn their Teeth, and we may read the Welch-Country-Proverb on their Grinns, *Chud eat Cheese an chad it.* But whatever these are for, the Ministers of the Gospel ought to be for Obedience and Peace; and I wish that the Constitution of our present times were such, as that they might think it an Unnecessary and Impertinent thing, to preach against Resisting even a Protestant Prince.

2. Besides this, he is pleased to disparage the Doctors Learning, as if he were better versed in the *Dissenters Sayings*, than in the Histories of *England* and had been beholden to the *Dissenters Sayings* for a great part of his Sermon.

Truly I think this Gentleman may well forgive the injury, if he be abused with this complement, that he may compare with the Doctor for his Readings. But I am apt to think, that what Books soever he hath been poring into, he hath not read (at least, not considered) some of the Doctors. For in the Dedication of that Controverted Sermon, he tells that excellent good man, the present Lord Mayor, *what he had made it a year ago*, (before the *Dissenters Sayings* came abroad) and that *since* he had made that Discourse; New Collections had been made (meaning those *Sayings*) but, saith he, I have added very little, contenting my self with what I had before provided out of their Originals. He seems to have mentioned the *Dissenters Sayings*, not upon his own account, as having been beholden to those Collections himself, but rather for the Readers sake, to direct him where he might find many more of the same nature with his own.

Besides, Dr. *Hicks* his several Citations in his *Peculium Dei*, which was not only *framed*, but Printed before the *Dissenters Sayings*, do sufficiently shew, that the Doctor had no need to consult them.

Into

Into the bargain there was Printed about three years ago a very Uſeful Book (which I would recommend to you) whereof Dr. *Hicks* is on all hands taken to have been the Author,) 'tis called, *The Spirit of Popery*, &c. And the Animadverſions up and down in that Book upon the Speeches of *Kid* and *King*, give abundant Evidence, that the Doctor had been long converſant with the Phanatical Originals, and the Hiſtories which give an account of them.

I believe the Author of the *Diſſenters Sayings* will not think himſelf diſhonoured, ſhould it be ſaid, that this Book furniſht him with ſome Materials. But ſuppoſe (which is common among Writers) that Dr. *Hicks* had borrowed ſome Hints from Mr. *L'Eſtrange*, and that Mr. *L'Eſtrange* had borrowed others of Dr. *Hicks*, yet this is no more, than for one honeſt man to borrow of another; and that is far more Reputable than for a true Proteſtant to borrow of a true Jeſuit, and then to be aſhamed of his Creditor and Friend.

For the Doctor had juſtly Arraigned the Author of *the Hiſtory of Succeſſion*, for having ſtoln his Pamphlet out of *Doleman* (the Book which you ſent me, and which the Doctor in his Sermon calls, *The moſt peſtilent and dangerous piece, that ever was written againſt this Government*, p. 28.) *Julian* took ſnuff at this, that a ſeditious Pamphleteer was diſcovered to have been trading with a wretched Jeſuit. And yet he confeſſeth it *to be poſſible to write an Hiſtory of the Succeſſion without borrowing from* Doleman, p. 60. Very good: And why then did not that Pamphleteer do it? Why, was he ſo Ill-adviſed, as to be beholden to a Jeſuit at all? Or why was he ſo Immodeſt, as to borrow his whole ſtock? Or why was he ſo diſingenuous, as not to own his Benefactor, in whoſe Book he had run a Tick thus? Or, why was he ſo Impudent, as to pretend, that this Pamphlet was written by a Proteſtant hand, when 'twas taken out of the Cloſet of Father *Perſons*? All that *Julian* ſaith to it, is, That *'tis impoſſible to write an Hiſtory of the Succeſſion, without having a great many paſſages which* Doleman *has got into his Book*. Ibid. But, by his good leave, 'tis poſſible to write one Hiſtory without ſtealing out of another. 'Tis poſſible to imitate a Book, without Tranſcribing it. 'Tis poſſible to obſerve another mans Method, without running upon his Principles. 'Tis poſſible to

treat

treat of his Matter without using his Fancy, and to pursue his Design without using his Phrase: This is as possible, as 'tis possible for me to follow a Leader though I do not tread in his very steps. But let an indifferent person compare *Doleman* with the *History of Succession*, and he will find such an exact agreement, not only between the Method, Matter, and Scope of them both, but also between the Principles, Expressions, Arguments, Instances, and the like in both, that though the world be full of Histories, yet you shall not find any two, that do so exactly jump together, as *Doleman* and the *History of Succession* do (unless they be Abridgments or Transcripts.) So that a man may well say, that the Pamphleteer had a design, not to write a new piece, but new Vamp an old one; and to put a damned Jesuit into such a new Dress, that he might appear in the world like a true Protestant.

All these things considered duly, I may Infer, that since there is now adays such Fresh Trading and Tracking with the Jesuits, it is high time for every honest man in this Kingdom to make a Pause, and consider seriously whose hands we are in, &c. p. 27.

'It is high time for all the honest men in the Kingdom to consider whose hands we *are in*: And I am glad, that you begin to consider what a sort of men these are, who out of a pretended zeal for the Protestant Cause, take such an extravagant course as they do. What, is there no way to prevent Popery, but by planting Jesuitism? Is this the way to uphold the Church of *England*, to fetch Shoars and Buttresses from the Church of *Rome*? Have we not good store of wholsom Laws on our side? Is not the Genius of the Nation so set against Popery, that they may as soon be perswaded to turn Turks? Is not our Church so firmly Establisht, that if we be but Faithful to Her, it is impossible for that Scarlet Whore (with whom so many Princes have committed Fornication) ever to have again Joynture or Dower in this Kingdom? Besides, and above all this, are we not sure, that the good hand of God will be over us, if we be but careful to commit our selves to him in well-doing? But 'tis observable, that *these* men in all their Writings take so little notice of the Providence of God, that a sober man may Reasonably suspect, that God is not in all their thoughts. They begin at the wrong end, and thinking that all must be done by Humane Arts and Policy, even rake Hell and scum the Devil, as if *that* were

an

an effectual course to preserve the true Religion and Church of God.

Setting aside the *Romish* Faith, and the Vow of blind Obedience, tell me wherein these men differ from the Disciples of *Ignatius Loyola?* Why, only these are Popish, and they Protestant Jesuits.

"Of all Sects and Religions (saith Father *Watson*) the Jesuit and the Puritan come neareſt, and are fitteſt to be coupled like Dogs and Cats together. And so he goes on *comparing* them, and making both of them equally *alike* for their Hypocrisie, for their Conspiracies, for their Schismatical humour, for their malice against Bishops, for their Insolence and Disobedience to Government, for their violation of Oaths, for their Commonwealth-opinions, for their Tyranny and Usurping a Power over Princes, for their Conforming to the Laws sometimes to serve a Turn, for their Dispensing with one another in case of Occasional Communion and Occasional Perjury, &c. He instanceth in no less than twenty four points; a full Double Jury (if that would do any good) by which if you try *both* Factions, you will find, that as they came into the world much about a time, so they have been sworn Brethren from the *Womb*. *Quodlibets* p. 27.

But he abuseth the old moderate Puritans; for 'twas only some Rigid men among them that were so Ill-natured, so Imperious, and such Thorns and Goads in their Governours sides. However, one Faction has hither so shifted it self into another, that the old Puritan, that was peaceable and fair-conditioned, is quite gone out of the world; he has been long ago lost in the Presbyterian, and the Presbyterian too is upon the matter lost in the Independent, and all of them are so lost in the Jesuit, that if you go to unkennel the Fox, 'tis an even Lay whether you hunt a Jesuit or a Whig.

What an odd thing is this, that men should turn Jesuits for fear of being Papists? As I am an honest man, 'tis matter of great Astonishment to me, and a most horrid scandal to Religion, that people should pretend such zeal for the Protestant Faith, and yet infect themselves with such Jesuitical Principles.

We Ruſticks are wont, when we plant an Orchard, to obſerve this Rule generally, to graft a better ſort of fruit upon a worſe, as we uſe to graft an Apple upon a Crab. Had theſe men taken this courſe, and have ſtudied Melioration (as our term of Art is) they would not have grafted the Jeſuit upon the Proteſtant, but the Proteſtant upon the Jeſuit: Then they would have ſhewn their good Husbandry, and good Fruit would have come of their Labours.

But they do not go according to the Rule: And then they ſay, they act according to their Conſciences. Now Conſcience, if it be Right and Honeſt, obſerves the Laws of the great Husbandman: But when men overlook the directions of God, and act according to their Humours, or according to the Humours, or ſeeming Intereſt of a Party, then Conſcience makes mad work, and proves a meer *Ignoramus*, for it ever grafteth the Crab way.

Hence it cometh to paſs, that there is ſuch a Damnable deal of ſowre fruit among us, as hath ſet the teeth of all honeſt men in the Kingdom on edge. For when once men are Jeſuited, they will never ſtick at any manner of wickedneſs. Lying, Libelling, Sedition, Diſhoneſty, Defaming of Government, Diſobedience to Laws, Obſtruction of Juſtice, Hypocriſie, Perjury, and I know not how many Vices more, they have now loſt the name of Sins, and are made the Honourable Characters of ſome, who are pleaſed (by a figure) to call themſelves True Proteſtants.

For you may eaſily obſerve, that mens Scruples now lie one way only, *viz.* about Ceremonies, and little things pertaining to Order and Decency in the Church; but there is little or no ſcruple about Immorality; they Proteſt againſt Conformity, but not againſt Knavery. They will condemn Kneeling at the Sacrament as a damnable ſin, and yet be guilty of it themſelves to ſerve an End: And I cannot but tremble to conſider, that the bleſſed Sacrament of Chriſts Body and Bloud ſhould be uſed only as a Politick Took, to caporiate men to be Potent Villains.

Are not theſe Dainty Conſcientious men, who can thus play faſt and looſe with their Conſciences? And who have got ſuch a perfect maſtery over them, that they can ſet them a whining, or put them to ſleep at their pleaſure, ſo that if a friendly job be to be done at Guild-hall or the Seſſions-houſe, poor Dame Conſcience

is commanded to lie quiet behind the door; and when the buſineſs is over, then ſhe is taken up again to Pewk the next Sunday at the very ſight of a Surplice.

Sir, if you think me ſomewhat ſharp, I muſt deſire your Excuſe, becauſe nothing is more hateful to me, than a Conſcience that is Tender in Part only; a Conſcience, that is much like an Animal in your Garden, which you call a Tortoiſe; a Creature that is ſo very Nice and Tender in ſome parts, that it ſhrinks up it ſelf preſently, if you touch it with a Straw; but yet is wrapt up in ſuch a deadly hard, cruſty ſhell, that you may drive Horſes and Carts over it, and not hurt it. And really, Sir, as I was conſidering with my ſelf, how mighty ſhy and ſcrupulous ſome are in things which are of an inconſiderable nature, (but Straws in compariſon) and yet what little impreſſion the weighty things of the Law make upon them, I thought preſently of your Tortoiſe; and was minded (but that I do not care to give Names) to call that a Tortoiſe Conſcience, which ſome call a Tender, a True-Proteſtant, and an Ignoramus-Conſcience.

You need not wonder at all this, ſince (as I ſaid) they have grafted the Crab upon the Apple, I mean the Jeſuit upon the Proteſtant: For no good can ever be expected, where *Doleman's* Principles are ſuckt in.

But you may ſee, how baſely Partial theſe Folks are in their ordinary Cenſures: For let a man be a true Friend to the King and the Eſtabliſhed Government, and preſently (forſooth) he is a Papiſt. Let him Kneel at the Rails in a Chancel, and he is a Papiſt. Let him be for the uſe of the ſign of the Croſs, or for reading part of the Communion-Service at the Communion-Table, and he is a Papiſt. Let him refuſe to do evil that good may come (though that was St. *Paul's* way) and he is called a Papiſt. Or let him be for Subjection to a Lawful Prince, and (when time ſerves) for Paſſive Obedience, and he is a Papiſt with a witneſs. But let theſe men profeſs the Faith and Doctrines of the Jeſuits; let them Lie and Equivocate like the Jeſuits; let them violate Oaths, or Conſter them in their own ſenſe like the Jeſuits; let them Diſpenſe with one another in doing any wickedneſs that is ſerviceable to their Cauſe (as the Jeſuits do) yet who but they the True Proteſtants? The only Patrons of their Country? The brave Aſſertors of Religion, Liberty, and what not?

That Learned and great man Bishop *Sanderson* hath in one of his incomparable Sermons this following passage: "I remember (saith he) to "have read long since a Story of one of the Popes "(but who the man was, and what the particu "lar occasion I cannot now recal to mind) that having, in a Con "sultation with some of his Cardinals, proposed unto them the "course himself had thought of for the setling of some present "Affairs to his most advantage, when one of the Cardinals told "him, He might not go that way because it was not according to "*Justice*; he made answer again, That though it might not be done "*per viam Justitiæ*, yet it was to be done *per viam Expedientiæ*. The Pope thought, that any thing was *lawful* for him to do, that was but *expedient* for his Turn and Interest.

Serm. 12. *Ad Aulam*, p. 166.

Are not our Factiousmen now clearly of that Popes Persuasion, (goodly Protestants, as they are!) Do they not break over all bounds of Justice, when it is expedient for them? Do they not Plead or Contemn the Laws, according as it is expedient for them? Do they not Obey or Disobey, as it is expedient? Do they not cry *up* or cry *down* Parliaments, as it is most expedient? Do they not go to a Church or a Conventicle, as it is expedient? Do they not Receive or Refuse the Holy Sacrament, as it is expedient? Do they not avoid or stickle for Offices, as it is expedient? Do they not observe or violate Oaths, as it is expedient? Do they not shake hands with the Jesuit, or give him a kick, as it is expedient?

And yet these men would persuade us, that there is no Plot on their side, though *Doleman* be brought to life again: just as the Jesuits pretended, that there was no Plot on their side, though they plaid the like Pranks, and disseminated the like Principles, when *Doleman* saw the light first.

I accuse no particular Persons, but if the Faction have no villanous Design in hand, they are damnable Fools to make such broad signs, and have damnable ill luck to have so many ugly Marks upon them. For what courses have they omitted, which a cunning *Achitophel* would think necessary to be taken, *supposing* that there were a design to subvert our present Government?

As little a Politician as I am, yet were I a great man, and could I suffer my self to be an Ill Subject, I know not what more effectual course could be taken to rend all into pieces than this: First, I would make my self Popular, and would curry favour with City and Country, by pretending to be a very Conscientious man, and a zealous Protestant, whether I had any thing of Conscience or Religion in me, or no. My next care should be, the Populace having entertained a great opinion of me, to tell my Fellow-Subjects and Admirers, that Kings are not such great men, nor Kingly Government such a great matter, but that Monarchy and Monarchy it self ought to truckle to the Conveniences of a Kingdom. Thirdly, my business should be to possess the People throughly with this Opinion, that all Power is derived from them, that a Crown is a Donative and Gift of theirs, and that they have an Unlimited Power either to continue a King and his Government, or to lay aside both, as shall be most expedient. My fourth care should be to lay open my Princes Infirmities, to disparage his Judgment as Weak and Impolitick, to render his Authority contemptible, to Reflect upon all miscarriages in his Government, and to make his Person vile and hated. But then, for fear of falling into open Treason, my next care should be to traduce and accuse his Counsellours, and to make the world believe, that they were all Papists, and perfectly designed the introduction of Arbitrary Power, that so I might wound the Prince himself through the sides of his Ministers. Sixthly, Under pretence of securing Religion, Liberty, and Property, I would make my Interest and Party strong, and gain over as many considerable men as I could, and perswade them to enter into a Mutual League, and throw the Government into the hands of such, and such only, as should subscribe and enter into the Association. After this, I would work so with my friends, that if one of our Allies and Confederates should be found out and Indicted, a Pannel should be packt of such True men to the Cause, as would stretch their Consciences a little to bring off a poor Brother, and keep him out of the reach of the King and his Laws. Besides, I would load all the Kings Friends with Reproaches, and odious Characters, and call 'em Tories, Rogues, Popishly-affected Rascals, Enemies to their Country, and the like. And at last, if a Parliament should happen to be called, especially to *Oxford*, I would

indeavour

indeavour that our Party ſhould go in a Formidable manner, and with a numerous train of ſuch true Proteſtants as *Stephen Colledge*, and ſhould be ſtrongly guarded with Men, Horſe, and Arms, ſo that nothing ſhould be wanting but the ſound of the Trumpet, and a Rendezvouz. Now ſhould I do thus, would not you think that I had a baſe Deſign and Plot in my head? Would not any man think, that I had a mind to ſet things on a flame, when I had thus laid the Fewel together, and had blown the Coals, and was ſtirring up the Fire? Sir, I do not ſay, or mean, that my Conſcience can ſuffer me to do theſe things; but whether theſe things have not been done, let the world judge.

Yet truly I do not believe, that there is a Proteſtant-Plot, nor would I have it called ſo; for the Principles of our Religion are ſuch, that we dare not be ſeditious; we dare not be ungovernable; we dare not be Enemies to the King; we dare not endeavour to pull down a Government that is ſo admirably well eſtabliſhed; we dare not be diſhoneſt, unleſs we will be Hypocrites; nor be Rebels, unleſs we will be damned. In a word our Religion is ſuch, that we can lay no Plot, but this, How to be quiet while we live, and how to go to Heaven when we die. This is the buſineſs of a Right Proteſtant.

Nor do I believe, that there is a Presbyterian-Plot neither (properly ſo called.) For that is ſuch an odious, ſuch an Ill-natured Sect, that the Genius of the Nation is ſet againſt them; and we have had already ſuch abundant experience of their Hypocriſie, Knavery, and Tyranny, that 'tis not credible, that any man of Conſideration will Plot, or venture his neck for them.

Nevertheleſs, the late Loyal Addreſſes from all parts do ſhew, that 'tis the general opinion of the Kings good Subjects throughout the Nation, that there is another wicked Deſign on foot, beſides that horrid Popiſh Conſpiracy, which was diſcovered about four years ago.

Indeed we cannot ſay, 'tis managed by any one ſingle Party or Faction in Religion; but rather that 'tis a Motley, Pye-bald Combination of many Factions, ſomewhat like that Army we read of *1 Sam.* 22. which was made up of men that were in diſtreſs, of men that were in debt, and of men that were diſcontented. In like manner the Factions which threaten our Peace now conſiſt

of

of a Farrago and a *Medley*: you may call it the Confusion-Plot, not only because it tendeth to the utter confusion of our Laws, Liberties, Properties, Peace and Government both in Church and State, but also because it is carried on by a confused mixture, such as these, *viz.* Some that have lost their Preferments at Court, and would fain be Revenged; some that never deserved any Preferments, and would fain be scrambling; some that have inriched themselves by the Kings favour, and are therefore ungrateful, because they are unsatiable; some that want Money, some that want Wit, and some that want nothing but Honesty and Religion; some that are Atheists and Hobbists; some that have been old Rebels, Republicans, Rumpers, Cromwelians, Committee of Safety-men, Levellers and Sequestrators; or the Heirs and Children of such; some that have an aking Tooth after Crown and Church Revenues; some that are notorious for Dishonesty, and become Bankrupts; and some that have been Infamous for Vice; some that have been Catechiz'd in a Wine-Cellar; and made Maudlin-Converts at the Tap-head; some that have been Illuminated on a sudden in *May-Fields*, and been Dipt in *Cornelius* his Tub; some pretenders to Conformity that have been unfortunately hook'd in unawares; and divers Ringleaders and Abettors of Schism, who would gladly have another run after that Breath'd Puss, the Good Old Cause, which we were apt to think, when a most Gracious Act of Oblivion came forth, would have died quietly in its Form.

Of this Design we had evidence abundant by the late famous Association, which opened the eyes of so many honest Royalists in the Kingdom. That *alone* gave a clear Demonstration of the matter, though we had reason enough to suspect it shrewdly before.

For it was observed, that upon the Discovery of the Popish Plot, when the Church of *England-men* unanimously and vigorously fell upon the Church of *Rome*, the Dissenters at the same time fell foul upon the Church of *England*. You know how maliciously active and zealous Mr. *Baxter* and the rest have been in that Cause, and in that Cause only. This we were amazed to see, and could make no

other

other Construction of it, but that they took an early care to destroy the establisht Church themselves, as if they believed not, that the Papists could be able to do it. For the Church of *England* being the only impregnable Fort against Popery, we could not conceive, that Protestants would endeavour to remove, or weaken, or pull down that, if they did believe really that the common Enemy had a Plot against it. How can this be, that men should fear an Enemy, and believe him to be under the Walls, and yet at the same time open the City Gates, and with a pretended Design to keep the Enemy out too? this is as unlikely, as that men should believe and fear that the Kings Life and Person is in imminent danger, and yet at the same time endeavour to remove his Guards and leave his Palace naked, pretending to preserve Him. How, I pray, can these things consist?

Besides, we see how zealous the Factious have been and are, in stickling for Offices of Trust, which in *quiet* and *settled* times they studied as much to *avoid*, as being only vexatious, troublesome and chargeable, but of *no use than* for the disturbance of a Profound Peace.

We see how readily they themselves have confuted their own pretences, touching the sinfulness (forsooth) of complying with some Laws, and Conforming to the Church of *England*. For rather than stand out of play, when the Old Game is going again, they will (for once) abjure the Covenant, and take the Test, and seal all this by receiving the Holy Sacrament according to Law, even when their own Consciences tell them (unless their Tongues lie) that it is Damnable to do so.

Add to this, that the world rings of Ignoramus-Juries, when Full, clear and plentiful Evidence hath been given by men whose Credit in other cases has passed unquestioned. By which means Justice hath been obstructed, and the Law hath been over-ruled, or the edg of it hath been turned on one side only, so that the King himself hath been denied the benefit of it, and men that were notorious for Dishonesty and Sedition, have been protected against him.

Now, is it not credible, but that all this is in order to some very evil Design, which cannot be carried on but by these very evil means; because it cannot be supposed, that men would dare to be Hated by

the

the Government, to be Obnoxious to the Magistrates Sword, to mock Heaven, to forfeit their Reputation, and to play handy-dandy with their Consciences, did not some desperate Plot require such desperate Courses, as they cannot but know will one day rise up in Judgment against them even in this World, if the establisht Government holdeth.

The Consideration of these things is enough to convince all thinking Persons, that there is a Monstrous Intrigue in hand against the Government. But, to deal plainly with you, all these Arguments to me seem to be *over* and *above*.

For, as I mistrusted something of an extraordinary nature above three years ago, when Pamphlets came every week abroad full of unworthy and base reflections upon the King, upon his Counsellors, upon the Bishops and all the Clergy, upon the Offices and Rites in the Service-Book, upon the Long Loyal Parliament, and indeed upon the whole Frame and Constitution of our excellent Government (which reflections, had they been just, were surely altogether needless then, if nothing but an engagement against the Popish Interest was intended) so when I saw the Jesuites Principles brought upon the Stage again, and found it confidently Asserted, and by many Believed, that Monarchy is a meer Human Ordinance, that Kings hold their Crowns by the Consent of their Subjects, that all Power is Originally in the People, that this Power of theirs is Unlimited and Uncontroulable, and many the like Positions more, which overthrew the Government once; then all my doubts vanished strait, and what I Mistrusted before, then I firmly Believed, that an Alteration of our Government was intended again, and that these Principles were vended about to prepare a way thereunto: for to what other purposes could these Principles serve?

But now at last, when I saw that evil men were not contented to Skim and Retail these Principles out of *Dolemen*, but moreover have reprinted *Dalemans* whole Book at large, it is impossible for me to force my Charity to believe otherwise, than that they have such a black Design against the whole Royal Family and the present Government, as I am loth to mention. For Books are not wont to be sent abroad into the World, but with a Design; nor are Booksellers willing to run the hazard of a whole Impression, unless there be

ſtrong probabilities that it will do either Good or Miſchief: and the Reprinting of *Doleman* at this tickliſh juncture, when the affairs of *England* are in ſuch an Uncertain and Tottering Poſture, is a plain Argument, that 'twas done with a Deſign to poſſeſs the People of *England* with ſuch Notions, that they might be ripe for a Rebellion, and ready for a total change of our Government, either according to the State of *Venice* (which is the drift of *Plato Redivivus*) or according to the Model of *Holland* (which other Factioniſts are generally more inclined unto.) Conſider the thing well, Sir, and then tell me your thoughts, whether that might not be the intent of putting that Peſtilent and Villanous Book again into the Preſs now, which at the Kings Reſtauration, and for many years ſince, was hardly valued ſo much as waſte Paper in compariſon.

Men and Books riſe or ſink in their price according to the condition of Times. Twenty years ago it was Hony-moon in *England*, and, under God, nothing was ſo dear to our Souls then as our King and our Government: and had *Doleman* appeared abroad then, as he doth now, we ſhould have thought that *Oliver Cromwel* had ſent the Jeſuite from Hell, and he would have been Executed at *Tyburn* by the Hangmans hands, before he had done any further miſchief. But now the Caſe is alter'd, and the ſmart of Rebellion and Innovation is quite out of ſome mens fingers; and ſuch as are for playing the Old Game over again, think it their beſt courſe to uſe the ſame Cards that were ſo lucky to 'em once before; and Father *Perſons* is called for to help 'em Deal.

Sir, I will not give you any further trouble now, though when I firſt ſet Pen to Paper, I thought it neceſſary to Examin thoſe Principles in *Doleman*, which are ſo Popular in theſe days. And becauſe I find, that the Doctrine of the Kings *Divine Right* to his Crown is become odious to many, who look upon it to be full of dangerous Conſequences, as well as unreaſonable in it ſelf: and becauſe the Clergy of our Church are hated for that Doctrine ſake; and the aſhes of that Learned, Loyal, and Honourable Perſon, Sir *Robert Filmir*, have been of late polluted with a great deal of dirt out of the Kennel, for no other Reaſon but becauſe he was ſuch a Fatal Enemy to that Jeſuitical Principle, that the Original of all Power and Government is in the People; therefore I judged it proper and

ſeaſon-

ſeaſonable to ſhew you, what is meant by the *Jus Divinum* of Monarchy, and what ſtrong Reaſons that Doctrine is founded upon, that ſo I might vindicate the Integrity and Honour of the Aſſertors of it. But I am not willing that this Letter ſhould ſwell into a large Diſcourſe. However, if it may be an acceptable thing to you, to be acquainted with my thoughts on that Subject, you know you may Command me, as my buſineſs ſhall give me leave. In the mean time I own my ſelf, Sir,

July the 6.
1682.

Your faithful Servant, &c.

FINIS.